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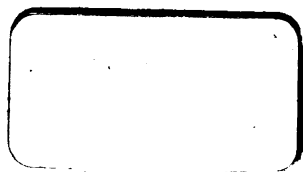
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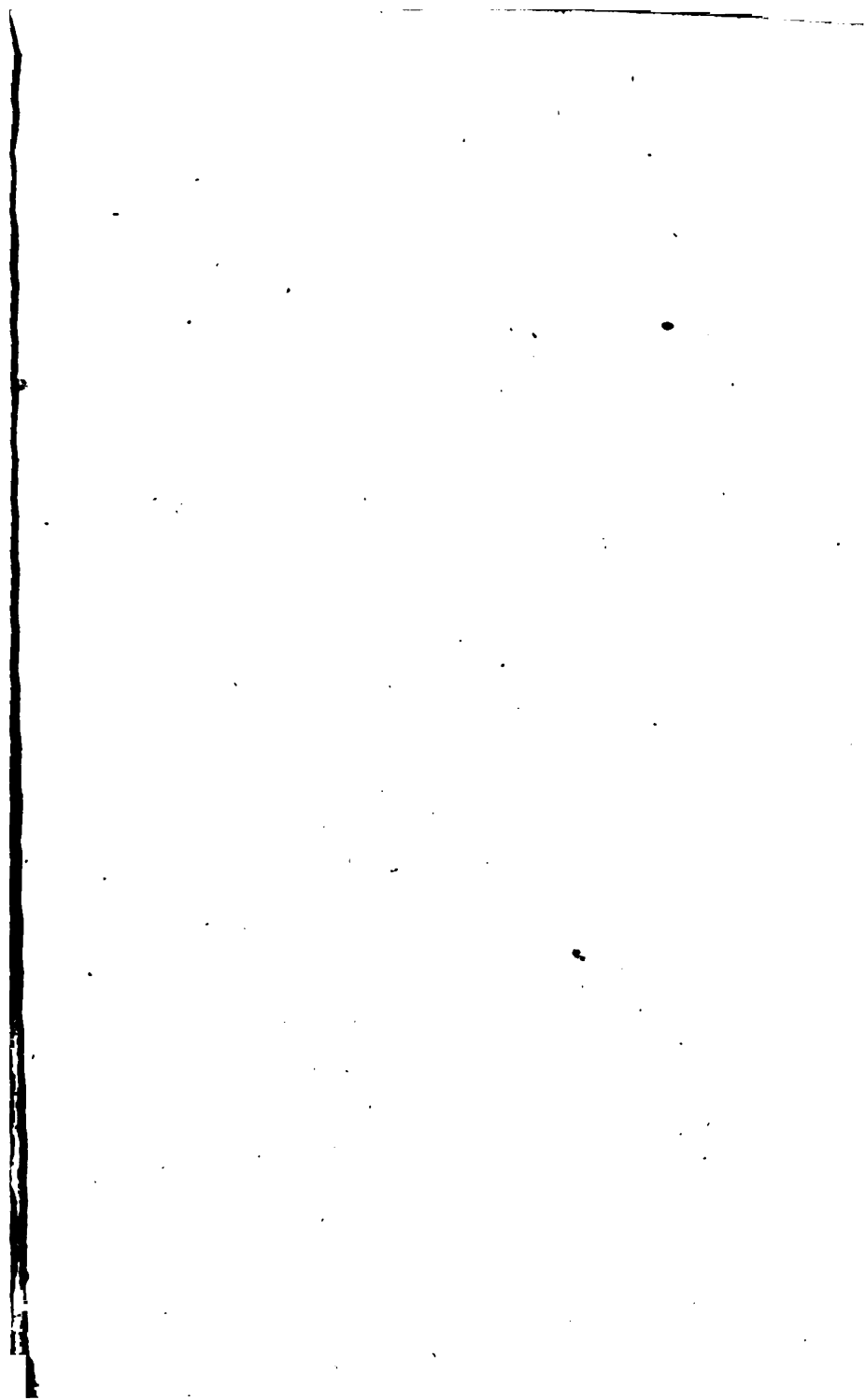


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8° 201.





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8° 201.





THE
HISTORY
OF THE
ANCIENT IRISH,
FROM THEIR RECEPTION OF CHRISTIANITY
TILL THE
INVITATION OF THE ENGLISH
IN THE
REIGN OF HENRY THE SECOND
KING OF ENGLAND.



BY GEOFFRY KEATING, D. D.

*Faithfully translated from the original Irish Language, with
many curious Amendments taken from the Psalters of Tara
and Cashel, and other authentic Records.*

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1820.

HISTORICAL ACCOUNT, &c.

THERE is an author, one Saunders, whose legendary writings have ever been rejected by the lovers of truth, that has the confidence to assert, in his first book of the English wars, that as soon as the Irish had received the Christian faith, they submitted themselves, their consciences and estates, to the management of the Pope of Rome, and that they acknowledged no other sovereign prince in that kingdom, but the Roman Pontiff, from the first establishment of Christianity in the island, till it fell into the hands of the English, under king Henry II. His expression is this:* “The inhabitants of Ireland, immediately upon embracing the Christian faith, surrendered themselves, their estates and fortunes, under the dominion of the Pope of Rome, nor did they own any supreme prince, in that kingdom, besides the Roman Pontiff, down till that time.” But the falsehood of this assertion is evident from the testimony of that ancient record, the Psalter of Cashel, which speaking of the prophet Irial, a renowned monarch of Ireland, and a son to Heremon, relates, that many of that illustrious line filled the throne, both before and for many ages after Christianity was received in that kingdom. His words upon this occasion are these:† “Irial the prophet reigned ten years, and before the faith of Christ was propagated in Ireland by Saint Patrick, there were fifty-seven kings of his race, who

* *Hibernia initio statim post religionem acceptam, se suasque omnia in Pontificis Romani ditionem dederunt, nec quemque alium supremum principem Hiberniæ ad illud usque tempus præter unum Pontificem agnoverunt.*

† *Irial propheta per decem annos regnavit, et antequam regula Christi per Patricium seminata esset in Hiberniâ, de semine ejusdem regis quinquaginta septem reges regnaverunt super Hiberniam, et post Patricium de prole ipsius quinquaginta reges.*

"governed that kingdom, and after the time of St. Patrick, there were fifty kings in succession of the same family." And this account is consistent with the ancient records of the kingdom, which take no notice of subjection to the see of Rome, but mention in the regal tables, a succession of princes of the royal Irish blood, and that the kingdom was governed independently by its own kings.

The author of the Polichronicon agrees with the preceding account; the words are,* "From the arrival of St. Patrick till the time of Feidhlim, there were thirty-three kings, who governed the kingdom for 400 years: in the reign of this prince, the Norwegians made a conquest of the country under Turgesius, their general." Feidhlim was king of Munster, in whose time the king of Norway transported a body of hardy troops, and brought the island into great troubles; and from this citation it appears, that the Pope had not the sovereignty of the kingdom, but that it was governed successively by many monarchs of the Milesian race, after the time of St. Patrick, till the invasion of the Norwegians, who are otherwise called Fionnlochlanuig. The same author has this expression in the same place:† "From the time of Turgesius till the reign of Rodorick, the last monarch in Conacht, there were seventeen kings on the throne of Ireland." From these testimonies it is evident, that the Roman Pontiff had not the supreme authority in the island,

* Ab adventu Sancti Patricii usque ad Feidhlimidii regis tempora, triginta tres reges per quadringentos annos in Hibernia regnaverunt: tempore autem Feidhlimidii Norvegienses duce Turgesio terram hanc occuparunt.

† A tempore Turgesii usque ad ultimum monarchum, Rodoricum, Conacis regem, decem et septem reges in Hibernia regnaverunt.

From the time of St. Patrick, till the English arrived, under Henry II. and settled in the country.

This account is farther confirmed by the testimony of Anselm, archbishop of Canterbury, who inscribes his thirty-sixth epistle,* "To the illustrious Moriartach, or Mortough ô Bryen, by the grace of God, king of Ireland." This epistle is to be found in the works of archbishop Usher, that learned prelate, who has with indefatigable pains collected the epistles that were sent between England and Ireland, and other great persons of both nations, and preserved them to posterity. The same archbishop Anselm wrote another letter to the same prince, and calls him expressly the renowned king of Ireland; and archbishop Lanfranc, one of his successors in the see of Canterbury, wrote a letter to Terlagh ô Bryen, king of Ireland, in the year 1074, and introduces it in this form;† "Lanfranc, a sinner, and the unworthy archbishop of the holy church of Canterbury, to the most magnificent Terlagh, king of Ireland, our benediction with our service and prayers." The learned Usher, in the same book, has preserved an epistle of great importance upon this subject, wherein Henry I. king of England, wrote to Rodolphus, archbishop of Canterbury, recommending to him, for holy orders, one Gregory, that upon admission into the priesthood he might be consecrated, at the request of the king of Ireland, to the bishoprick of Dublin. This epistle was written in the year 1123, wherein is this expression:‡ "The king of Ireland has

* Meriartacho glorioso, gratia Dei, regi Hiberniæ.

† Lanfrancus peccator, et indignus sanctæ Dorovernenſis, ecclesiæ archiepiscopus, magnifico regi Hiberniæ Terdeluaco benedictionem cum servitio et orationibus.

‡ Mandavit mihi rex Hiberniæ per breve suum, et burgenses Dubliniæ, quod elegerunt hunc Gregorium in episcopum, et cum

"given me to understand, that by his writ, and by
 "the consent of the burghers of Dublin, this
 "Gregory is chosen to be a bishop, and they send
 "him to you to be consecrated; my will therefore
 "is, that you satisfy their desire by consecrating
 "him without delay."

From what has been before said upon this subject, and from the concurring testimony of so many authorities, it appears, that the kingdom of Ireland was governed by monarchs of the Milesian line, till the English invaded and settled in the country; and it is likewise evident, that the Roman pontiff had no right of sovereignty, nor exercised any jurisdiction in the island, from the time of St. Patrick, than what he administered and laid claim to in other nations, not only in France and Spain, but in most of the countries of Christendom, which were governed by their own kings, and paid no homage to the see of Rome as to a temporal prince.

It must be confessed, notwithstanding, that about seventy-seven years before the English invitation, Donough the son of Bryen Boromhe, undertook a journey to Rome, and had a commission from the principal nobility and gentry of the island, to offer themselves as subjects to the see of Rome, and implore the protection of the Roman Pontiff: and the reason of this act of submission was, because the petty princes of the island were continually quarrelling about the bounds of their territories: and these contests had so harassed and impoverished the island, that the inhabitants chose rather to submit themselves to a foreign power, than to be subject to the tyranny and oppression of their own kings. And what seemed to induce the people to offer their submission to the see of Rome

*nittant tibi consecrandum; unde tibi mando ut petiscom-
 tum satisfaciens ejus consecrationem sine dilatione impleas.*

was, that the Pontiff was not only a spiritual, but a temporal prince, of great interest and authority throughout Christendom, and able, by his assistance or mediation in the courts of foreign princes, to establish the peace and secure the liberties and privileges of the country. But this surrender of the island into the hands of the Pope, is no evidence to confirm what is asserted by some authors, who relate, that the emperor Constantine, upon his receiving the Christian faith, conferred the western isle of Europe, which is Ireland, upon Pope Sylvester; which is impossible to be true, for this reason, because this island was never conquered by the Romans, nor in the possession of Constantine, or any other emperor of Rome; and therefore it would be ridiculous in that emperor, or any other, to make a grant of an island to a prince, which he had no right to himself, and was never under his authority. Nor can it be supposed with reason, that an island so fruitful, so populous, so wealthy, and of so considerable an extent as the country of Ireland, should be without a king to command it, for so many ages, but be governed by the Pope, and by his deputies, from the time of St. Patrick till the invasion by the English, who subdued it, and made it a tributary province; but we have been too long in refuting the falsehood of Saunders, an author of no credit, though it was proper to remove this objection before we proceeded farther in the course of this history.

Laogaire was the succeeding monarch.
 A. D. 427. He was the son of Niall, the hero of the nine hostages, and wore the crown thirty years; the mother of this Irish king was Roigh-each. In the fourth year of this prince's reign, Pope Celestine commissioned St. Patrick with proper powers, and sent him into Ireland to propagate the Christian faith, and to establish the

inhabitants in the belief of the Gospel. It was observed before, that St. Patrick was brought a captive, from France into Ireland by Niall, in the ninth year of his reign, and that this saint was then a youth of sixteen years of age. Niall, after his victories in France, and his return home with his captives, enjoyed the crown eighteen years: Dathy, as we said before, was his successor, and he reigned twenty-three years. Now by adding the eight years of Niall, after St. Patrick arrived in Ireland, to the whole reign of Dathy, we come to the number of forty-one years; with which if we reckon sixteen years, that was the age of the saint when he was carried into captivity, and join to them four years of the reign of Laogaire, it is evident, that St. Patrick was sixty-one years of age when Pope Celestine sent him into Ireland to convert the country, and introduce Christianity among the inhabitants.

And to confirm this computation, we have as evidence, the concurring testimony of a book entitled, "Martyrologium," which asserts that St. Patrick was 122 years of age when he died; which proves that his age was sixty-one years when he arrived in Ireland to execute his commission, and preach the gospel; for it is beyond dispute, that he continued in the country sixty-one years, in converting the inhabitants, before his death. But St. Patrick was not the first person deputed by Pope Celestine to recommend the Christian faith to the Irish, for Palladius, a bishop, was sent before him in the year 430, as the venerable Bede, in his English annals, particularly mentions; his expression is,* "Palladius was the first bishop" that was sent by Pope Celestine to the Christian

* Anno quadringentesimo tricessimo Palladius ad Scotos in Christum credentes à Celestino Papa primo mittitur episcopus.

"Scots." The arrival of this prelate in the island, was in the third year of the reign of Laogaire, which was in the year preceding the landing of St. Patrick, as his successor, on the same important negociation.

Palladius, in this expedition, was attended by twelve clergymen; with them he arrived in Ireland, and landed in the north part of the province of Leinster, at a place called Inbher Deaghadh. Here he erected three churches, which he consecrated, and dedicated them to three eminent saints: the first was called Cillfinne, where he deposited his books, and some valuable relicks of the apostles St. Peter and St. Paul; the second was Trach na Romhanach; and the third had the name of Domnach Arda. When he had finished the solemnity of consecration, and before he had an opportunity of making any number of proselytes among the inhabitants, he was seized by Nathi, the son of Garchon, a violent bigot for the old pagan religion, who had the principal command in that part of the country, and obliged Palladius and his followers to abandon their design, and quit the island to preserve their lives.

One year after the expulsion of Palladius, St. Patrick, not discouraged by the ill fortune of his predecessor, came into Ireland, and resolving to prosecute his designs with vigour and Christian zeal, he brought over with him twenty-four of the Roman clergy to assist him in his undertaking. This account is in some measure opposed by Henricus Antisiodorensis, who, in the life of St. Germanus, in the 128th chapter, asserts, that St. Patrick brought with him thirty holy men of the episcopal order, and dispersed them over the country. These are the words of that author,*

* Benedictus Patricius itinere longo de regione longinqua

“ The blessed St. Patrick, having finished his
 “ journey from a very distant country, not only
 “ comforted his followers by his presence, but he
 “ appointed thirty bishops, whom he had gathered
 “ together from the parts beyond sea, after he
 “ had consecrated them, into the Lord’s harvest,
 “ because it was great and the labourers were few.”

From hence it appears, that St. Patrick proposed to himself the conversion of the whole island, which it was impossible for him to accomplish in his own person, and therefore he brought over with him a number of pious and learned associates, to carry on the work, and the more effectually to propagate the faith; and when he arrived in the country, he enquired after those Scots who had embraced the Gospel from the preaching of Palladius, whom he received into communion, and ordained laws and canons for regulating his converts, and forming them into discipline; which injunctions were religiously observed by the Irish Christians throughout the kingdom, for 400 years after the death of St. Patrick, until the island was invaded by the Danes. About the time that this Irish apostle entered upon the execution of his office, there was a mint erected at Ardmach and Cashel, and money coined for the service of the state.

Henricus Antisiodorensis above-mentioned, in his 174th chapter, asserts, that St. Patrick laid out the whole kingdom into certain divisions, and disposed the inhabitants, their cattle, and their goods, and all their effects, into such a method, that he knew the produce of all the land, and understood the private fortune, and the abilities of

peracto, et presentia sua suos exhilarabat, et triginta episcopos ex transmarinis partibus congregatos, et a se consecratos in Domini messem, eo quod esset multa et operarii pauci, destinabat.

all the people. The tenth, not only of the fruits of the earth, but of the inhabitants, their cattle, and their substance, he separated for the support of the clergy: the men he ordained into some religious order of the Roman Catholic church, the women he settled in convents and nunneries by themselves; for he had erected monasteries and other structures for their reception, and appointed a sufficient revenue for their constant support. This author is express to this purpose, where he delivers himself in this manner: * “He built a great number of monasteries, for the convenience of the men, whom he made monks, and of the women, whom he separated as nuns, and assigned the tenth part of the lands, and of the cattle, for their maintenance.” The same writer observes farther upon this subject, that by the order and prudent management of St. Patrick, there was not the least part of the whole kingdom that did not abound with religious persons of exemplary piety, whose devotion and holy lives were admired and had in reverence among the neighbouring nations, who usually distinguished the country of Ireland by the name of The Island of Saints.

Nonnius, a Welsh author, in the history of Wales, bestows great encomiums upon St. Patrick, and among other excellencies of his character, relates, † that “he founded 355 churches, and consecrated the same number of bishops; but for presbyters, he ordained 3000 of them,” The testimony of this writer is confirmed by the authority of an old poet, who delivers the same account in the following lines.

* Omnes ergo mares monachos, feminas sanctas moniales efficiens, numerosa monasteria edificavit; decimamque portionem terrarum ne pecudum eorum sustentationi assignavit.

† Ecclesias 355 fundavit, episcopos ordinavit eodum numero; presbyteros autem usque ad tria millia ordinavit.

The bless'd St. Patrick, with his priestly hands,
 The rite of consecration did confer
 Upon the most religious of his clergy,
 Three hundred and fifty-five in number.
 He likewise, for the service of the church,
 As many sacred structures did erect,
 And presbyters ordained three thousand.

If it should seem improbable, and not easy to be credited, that so great a number of bishops should be consecrated and disposed in the island at one time by St. Patrick, let the testimony of St. Bernard be admitted, to take off this difficulty, who, treating in the life of St. Malachias, concerning the ecclesiastical customs and discipline originally established in the Irish church, makes use of this expression,* "The bishops are changed and multiplied at the will and discretion of the metropolitan; so that one bishoprick was not content with one bishop, but every particular church was governed by its own particular bishop." From the testimony of this writer it appears, that the bishops of Ireland were very numerous when Christianity began to be established in the time of St. Patrick; and indeed the necessity of the church, that was then in her infancy, required the joint endeavours of many faithful pastors to compose and qualify the minds of new converts, and to guard against the attempts of the great enemy of mankind, whose kingdom was shaken by the zeal and devotion of these prelates, and in apparent danger of being overthrown. And, as further evidence upon this subject, let it be considered, that the ancient records of the kingdom inform us, that every deanery in the island had a bishop to preside over it: and the old chronicles relate,

* Mutantur et multiplicantur episcopi pro libitu metropolitani; ita ut unus episcopatus uno non esset contentus, sed singulæ pene ecclesiæ singulos haberent episcopos.

that St. Patrick consecrated two archbishops in the country; the archbishop of Ardmach, who was primate of all Ireland, and the archbishop of Cashel. The first of these prelates exercised a plenitude of power over the whole kingdom, especially his jurisdiction extended over Leath Cuinn; the other had authority over Leath Modha, but in obedience and subordinate to the primate and metropolitan.

The reason of this distribution of ecclesiastical power seems to be, because the sovereignty of the kingdom was in possession of the royal line of Heremon, of whose posterity was the monarch then reigning, Laogaire, the son of Niall, the renowned hero of the nine hostages. There were many personages of rank and quality descended from the royal branches of this family, who became early converts to the Christian faith, and received the initiation of baptism from the hands of St. Patrick upon his first publication of the Gospel. The most eminent of those most noble proselytes were Eogan and Conall, who, with the principal relations of their family, insisted that the metropolitan church that was to preside over the kingdom, should be erected and established at Leath Cuinn, and should have the precedency, and exercise a jurisdiction in spirituals over all the bishops in the island; and this privilege they were the more importunate to obtain, because they had the supreme command over the kingdom at that time, and they were willing that the new archiepiscopal see should be honoured with the same rights and dignities, and be equally extensive with their temporal power. For the same reason it was, that the descendants from the line of Heber Fionn desired, and obtained from St. Patrick, that the see in the second degree of jurisdiction and authority should be appointed in the division of

the country which they enjoyed, and wherein they had the supreme command; and accordingly the archiepiscopal diocese of Cashel, in Leath Modha, was established, because there lay the estate of that illustrious family, who were invested with great immunities and privileges in these parts, which they were in possession of from the reign of Conn, and exercised under the successive monarchs of the kingdom: and this receives additional evidence from the testimony of the most authentic records of the island, which not only mention the archbishop of Cashel, under the title of archbishop of Munster, but likewise he is particularly called the archbishop of Leath Modha, in the ancient records.

Some have imagined that Imlioch Jobhair was the seat of an archbishop, in the time of St. Patrick, but the reason of this conjecture evidently arose from hence, that the archbishop and his clergy of Cashel, was violently banished from Cashel by the victorious Danes, who had almost subdued the whole kingdom, and supported themselves in their conquests by the most barbarous outrages and military executions. Maolseachlin, the son of Molrony, had fixed himself in possession of Meath, in the reign of Niall Caille over Ireland, and Olchabhair had seized upon the government of Munster, and seated himself in that province; and Turgesius, the Danish general, had spread a terror over the whole kingdom, and by his arms was in command of exceeding large territories. The country labouring under the heavy yoke of these foreigners, and the inhabitants flying from their settlements to preserve their lives, it may be supposed with great reason, that Foranan, who was then primate of Ardmach, retired from Cashel with his clergy, for their security, and absconded to Imlioch Jobhair, to conceal themselves from

the cruelty of the Danes, who in their plunderings, observed no distinction of sacred persons and things, but most dreadfully ravaged the country, and forced the inhabitants into slavery. In this solitude, that was defended by thick woods and dangerous bogs, did this primate and his clergy take up their residence, during the tyranny of the merciless Danes, which continued a long time, and reduced these most pious and excellent divines to great miseries and distress.

Nor does it appear from the ancient annals of the kingdom, that there were originally constituted any more archbishops in Ireland than the primate of Ardmach and the archbishop of Cashel. But the number afterwards increased; for in the year of our Lord 1152, the Roman cardinal, Johannes Papiron, made a voyage into Ireland, attended by Giallo Chriost ó Connaire, bishop of Lismore, who was commissioned with a legatine authority by the Pope. When they arrived, they summoned a general convocation of the clergy, and assembled at Ceananus, in Meath; in this convention an archbishop was consecrated for the city of Dublin, and another consecrated and appointed for the diocese of Tuam. These prelates, in this ecclesiastical assembly, obtained a Pallium, as will be particularly expressed hereafter, from the authority of the Irish annals, that were originally written at Cluain Aidnach.

In the reign of Laogaire, king of Ireland, it was, as was before observed, that St. Patrick entered upon the execution of his ministerial office, and began to introduce the gospel in the kingdom; at which time Aongus, the son of Nadfraoch, was king of Munster. This prince, being informed that St. Patrick was then propagating the faith in some part of that province, resolved to apply himself to the holy man in person,

and went with his retinue as far as Magh Feimhin, where he found him preaching; he invited him to his royal seat at Cashel, where Aongus was instructed in the Christian principles, and was admitted by baptism into the communion of the church. This transaction is expressly upon record, in the life of St. Patrick above-mentioned, where are these words: * "When St. Patrick went about the province of Munster, Aongus, the son of Nadfraoch, the king of Munster, went to meet him at Magh Feimhin, in the lands of the Deisies, and joyfully conveyed him to the royal city of Cashel, which is in the country of Eoganacht, where the king believed and was baptized." The same writer gives an account of a misfortune that happened at the time when the king was standing at the font; and relates, that St. Patrick, striking the end of his episcopal staff, that was defended with a spike of iron, with some vehemence, designing to fix it in the ground, he struck it through the foot of the king, which put him into great disorder, but notwithstanding the acute pain he suffered, and the abundance of blood that flowed from the wound, he had that regard for the religion into which he was baptized, that he would not stir from the place till the solemnity of the office was finished. This transaction is transmitted by the same authority in the following words,† "While St. Patrick was pronouncing the benediction over the king, who was standing, to receive it, the point of the staff was fixed

* Dum vero Momoniam proficisceretur venit obvium ei rex Momonix Aongus, filius Nadfraoch, in campo Feimhin, in terra Deisi, eumque duxit in civitatem regalem, nomine Caisil, quæ est in regione Eoganacht, ibique credidit rex Aongus et baptizatus est.

† Cumque Sanctus Patricius regem stando benedixisset, cuspis baculi sancti fixa est in pede regis.

“in the king’s foot.” From the testimony of this writer it appears, that it was Aongus, the son of Nadfraoch, who had his foot transfix’d with the episcopal staff; notwithstanding that it is the opinion of some, that the person who received this wound was Eogan, the son of Niall, king of Ulster; as an indisputable evidence upon this occasion, the history of Leath Cuinn, very ancient, and of great authority, gives the same account, in the following verses, that were composed by the celebrated poet Torna ó Mulconaire.

His royal foot transfix’d, the gushing blood
Enrich’d the pavement with a noble flood.

Aongus, the king of Munster, had a numerous issue; for his children were twenty-four sons and as many daughters; and he shewed that regard to the piety and institutions of St. Patrick, that he devoted twelve of each sex to the service of God, and confined them to a religious and monastic life. This prince settled a fixed revenue upon St. Patrick, and the clergy of Ireland, to secure them from poverty and the contempt of the people. He ordained that every person, that was admitted to baptism within the province of Munster, should pay three pence for the service of the church; but the king, considering that it would be inconvenient for the clergy to collect their fees themselves, and divert them from the conscientious discharge of their office, ordered by law, that this tax should be paid into the king’s exchequer, who, in consideration of it, obliged himself and his successors, to deliver to the convents and religious houses founded by St. Patrick, 500 cows, 500 bars of iron, 500 shirts, 500 mantles, and 500 sheep, which were to be duly provided every year for the support and maintenance of the clergy;

and this triennial tribute was constantly paid into the treasury of the province, till the time of Cormac Mac Cuillenan.

There is an account to be found in the Red book of Mac Eogaine, that Aongus the son of Nadfraoch king of Munster, was a pious prince; that he retained two bishops, ten priests, and seventy-two persons of other religious orders, to attend upon him in his court, to say mass in his royal chapel, and to offer up prayers to heaven for the happiness of himself and the whole kingdom; and this he did by the direction of St. Patrick, who was the spiritual guide of this prince, and kept up the spirit of devotion in the court of Munster during the reign of Laogaire, the son of Niall, king of Ireland.

Bryen, the son of Eochaidh Moidhmeodhin, had twenty-four sons in the reign of Laogaire, the Irish monarch, at the time that St. Patrick was executing his commission in the kingdom. The principal of these brothers was Eichin, who had a large territory and was of greatest authority in Conacht. To him St. Patrick applied himself, with a design to recommend the Christian faith, and convert him from the pagan religion. But this prince was a violent bigot for the idolatry of his ancestors, and, instead of receiving the holy missionary with reverence suitable to his character, he was so transported with passion, that he fell upon him, and beat him without mercy; and not contented with this barbarity, he commanded his brothers that were with him, to correct him with blows and shew him no favour. The brothers obeyed the orders and inhumanly cudgelled the saint, and bruised him all over his body: but the youngest, whose name was Duach Galach, was moved with compassion, and not only refused to strike him, but comforted him under his misfortune, and took care

of his wounds, and entertained him honourably at his own house. This civility was so gratefully received by St. Patrick, that, as soon as he was able to go abroad, he went to the barbarous Echin, and boldly expostulated with him concerning the severity of his usage; and as an exemplary vengeance from heaven, for treating the ambassador of Christ with stripes and contempt, he predicted to his face, that, neither he, nor any of his cruel brothers, or of the posterity descended from them, should ever arrive at the princely dignity, or have the honour to wear a crown; but the youngest brother, the compassionate Duach Galach, who treated him with veneration and humanity, for the sake of the Great God, whose commissioner he was, should sit upon a throne, and his descendants inherit the same blessing and honour for many ages. When the young prince heard of this prophecy, that was so important to himself and his family, he solemnly engaged to St. Patrick, that he would obey his commands in whatever he enjoined him; which submission was so acceptable to the prophet, that he gave him his benediction, and assured him of the truth of what he had foretold, that he himself should sit upon a throne, and the crown lineally descend to his posterity.

It was 430 years after the birth of Christ, that St. Patrick opened his commission in Ireland, which was in the fourth year of the reign of Lao-gaire, as before-mentioned. He continued in Ireland sixty-one years, propagating the Christian doctrines, with resolution and success, which number of years being added to the 430 above, make 491 from the beginning of the Christian æra till the death of that Irish apostle; who, as we are informed in the account of his life, was sixty-one years preaching the Gospel in the island, and working miracles for the confirmation of the religion

he recommended. This computation is supported by the concurring testimony of an ancient poet of good authority, who has transmitted the account in these verses subjoined :

The holy saint, with zeal and Christian courage,
Did propagate the Gospel of his Master,
For one-and-sixty years, and miracles
Perform'd, strong evidence of truth.

If it should be questioned, whether there are any such verses upon record in the life of St. Patrick, that is handed down to the present times, let it be considered, that we are informed by a manuscript chronicle of antiquity, that sixty-four persons have severally written the life of this reverend missionary; and no doubt there is some difference to be observed in their relations; and therefore it is not to be wondered that some particular transactions and miracles of that saint are expressed in some of these lives that are omitted in others; but the authority of the whole is not to be overthrown for this reason, which would be a severe execution, and was never put in practice in judging of other histories.

In the reign of Laogaire, king of Ireland, Dubhthach, the son of Lughair, a poet, Fithall Feargus, and Rosa, the son of Tirchin, recommended to St. Patrick, the examination of the chronicles and genealogies of the kingdom, and submitted them to his correction; but the saint modestly refused to act in a matter of this importance, upon his own judgment, because he was not thoroughly acquainted with the antiquities of the island, and the pedigrees of the families; and therefore he addressed himself to Laogaire, and desired him to issue out his royal mandate, for a convocation of the principal clergy, historians and antiquaries of

the kingdom, and in the writs to express the time and place of their meeting. The king was well pleased with the method, and accordingly ordered out his summons, and the most eminent of the three professions met and assembled in convocation. The several genealogies, and the old records, were produced before the convention, who examined into their authority with great care and exactness; but considering the number of the members that composed the assembly, and the difficulty and the time that would be employed, if every particular person was to read over the whole and give his opinion; it was agreed by consent, that a select committee of nine should be appointed, to whom the purgation and amendment of the chronicles should be committed, and their corrections should receive a sanction from the whole assembly. The nine deputed upon this occasion, were three learned kings, three eminent prelates, and three of the most accomplished antiquaries: the three kings were, Laogaire, the son of Niall, the hero of the nine hostages; Daire, king of Ulster, and Core, king of Munster. The Christian bishops were, St. Patrick, the pious Binen, and the judicious Cairneach; the antiquaries were, Dubhthach, Feargus and Rosa. By this learned committee, were the genealogies of the principal families, and the ancient records of the kingdom, carefully examined, and purged of all spurious relations, and then disposed into the archives of the island, as a venerable and authentic collection, whose veracity was to be relied on, and never was questioned by future ages, who called this body of records the Great Antiquity. This convocation, and the select committee, who had the particular inspection of these affairs, are transmitted by an ancient poet, in these lines that follow:

The learned authors of those choice records;
 Which for their truth are called the Great Antiquity,
 Were nine, selected by the convocation,
 For wisdom and integrity renown'd;
 Three kings, three prelates, and three antiquaries:
 The prelates were, the most devout St. Patrick,
 The pious Binen, and the wise Cairneach;
 The kings were Laogaire, the Irish monarch,
 A prince in heraldry exactly skill'd;
 Join'd with him was the judicious Daire;
 The warlike king of Ulster; the third,
 A prince for letters and for martial acts
 Was famous, his name was Corc, the potent king
 Of Munster: three antiquaries next survey'd
 These old records, and purg'd them by their skill;
 The faithful Dubhthach, and the sage Feargus,
 And Rosa nicely vers'd in foreign tongues.
 These nine perus'd the annals of their ancestors,
 Eras'd the errors, the effects of fraud
 Or ignorance; and by the test of truth
 Examin'd, they establish'd the records,
 And every pedigree of noble blood;
 And thus corrected they descend to us,
 Unworthy issue of our brave progenitors.

The annals and records being thus perused and reformed, by the care and learning of this select committee, the king, by the consent of the nobility, ordained, that they should be committed to the trust of the reverend prelates of the kingdom, who had them transcribed in legible characters, and laid up in their principal churches for the benefit of posterity. There are many of these venerable manuscripts preserved till the present times, and many copies of them found in the custody of the curious at this day; such are the book of Ardmach, the Psalter of Cashel, the book of Glean da loch, the book called in the Irish language Leabhar na Huaidhchongabhala, the treatise of Cluain mac naois, the book of Fiontan sluana haighneach, the Yellow book of Moling,

the Black book of Molaiga, and several other ancient tracts, that relate to the antiquities of the kingdom, which have afforded great assistance in the collection of this history.

And farther, that the annals, the genealogies, and chronicles of the kingdom, might be preserved incorrupt, without falsehood or interpolations, it was established by law, that the substance, and the most important transactions should be transcribed, once in every three years, into the royal Psalter of Tara, after they had been examined, and received a sanction from the approbation of the great assembly of the kingdom. But the particular account of these triennial conventions, and the nature of their debates, have been mentioned, when we spoke of the reign of Cormac, the Irish monarch, and therefore will be prosecuted no farther in this place.

The principal authors who treated of the affairs of Ireland in the pagan times, were these following: Amergin Glungeal, Sean Macaighe, Brigh Banaghdar, from whom the word Brighe in the Irish language is become proverbial; Conla Caoin Bhreathach, the famous antiquary of the province of Conacht; Seanchan Mac Cuil Chlaoin, and the learned Fachtna, his son; Seanchan, the son of Qifiolla; Moran, the son of Maoin; Feargus Fianaidhe, in Kerry; Luachra, Feirchéairtine, a celebrated poet; Neidhe, the son of Aidhna; Aitherne, the son of Amhnas; Feargus, a poet of note, the son of Aithirne; Neara, the son of Fionchuil, from Siodubh, Seadamus, the son of Moruinn; Fearadach Fionnfathach, the principal author of the Wisdom of the king of Ireland; Fithall Feargus, a good poet; Rosa, the son of Tirchin; and Dubhthach ó Lugair; these three last mentioned delivered the annals and public records of the kingdom to St. Patrick, to be revised by him,

which he refused to correct by his own judgment, without the assistance of the most learned professors in the kingdom.

In the times of paganism, it was ordained by law, that if any public antiquary had deviated from the truth in any state record, or in the private genealogy of a family, he was immediately degraded and not allowed for the future to act in his profession : if a judge, through ignorance or corruption, pronounced unjust judgment, he was never afterwards permitted to sit in the courts of justice. And there seems to be good authority to believe, that there were several concomitant marks and symptoms that attended the sentence of the judge, either in his own person or in some other remarkable way, whereby it was publicly known whether the decree pronounced was consistent with justice or not ; particularly we are informed by good evidence, that when an Irish judge, called Sean Macaighe, delivered an unjust sentence, there broke out visibly many large blisters upon his right cheek ; but when he was upright in his judgment, the skin remained smooth, and no pustules appeared.

The celebrated Conla Caoin Breathach administered justice with the strictest equity, was proof against the corruption of bribes, and delivered his sentence without affection or prejudice. Seuncha Macuill was a person of consummate wisdom and integrity ; and when he presided in courts of justice, and was to pronounce his decree, he always fasted the night before. When his son Fachtna, who was a judge in those times, was unjust in his decision of causes, if it was in the time of harvest, a very remarkable event ensued, upon the night following all the acorns would fall from the trees in that part of the country, which was a

great misfortune to the inhabitants ; but if his decree was consistent with justice, no calamity ensued, but the oaks retained their fruit. It was observed, that if a judge was corrupt in his administration in the spring, when the trees were in blossom, the cows forgot their natural instinct, and would not bear their calves to remain near them ; and the famous Moran, the son of Maoin, who was one of the principal judges of the kingdom, when he sat upon the bench to administer justice, put the miraculous chain, called in the Irish language *Jodha Morain*, about his neck, which was attended with that wonderful virtue, that if the judge pronounced an unjust decree, the chain would instantly contract itself, and encompass the neck so close, that it would be almost impossible to breathe ; but if he delivered a just sentence, it would open itself, and hang loose about the shoulders.

A certain distinguished evidence of truth or falsehood was likewise observed to attend upon the historians and public notaries of the kingdom, which restrained them from corrupting the genuine chronicles, or altering the genealogies of private families ; but the particular signs that followed cannot be discovered at this distance of time, because many records of moment are lost, from whence we might expect information upon this subject. However, we have the same evidence, to prove the authority of the Irish annals and public manuscripts, as is esteemed sufficient to confirm the histories of other nations ; and, perhaps, it would be no more than truth to affirm, that no people, except the Jews, whose writers were divinely inspired, have more genuine or early accounts of the concerns of their ancestors, than the chronicles and records that give being to the present history ; and for this reason, among many others,

because no nation in the world could possibly be more exact in preserving their records, and transmitting them uncorrupt to posterity, than the ancient Irish; especially considering they were corrected and confirmed by the most pious and learned prelates of the Christian church in that kingdom.

Laogaire, the son of Niall, king of Ireland, summoned a great convention to assemble at Tara, after the custom of his ancestors; and when the principal nobility, gentry, and the most learned antiquaries met, at the time and place appointed, the ancient laws and records were read over; and when they were purged and corrected, and the new statutes were transcribed and added, they were deposited in the most sacred archives, as a body of laws to be consulted upon occasions for the administration of justice, and for the government and public happiness of the kingdom.

When this parliament assembled, the king of Ireland kept his court in a royal palace, which was appointed only for his own use and the reception of his attendants: and this was called the house of Moidhchuarta. The king of every province in the island had likewise a house assigned, for the convenience of himself and his retinue. The king of Munster lived in the house called in the Irish language Lung Muimhneach; for Lung signifies a house, which being joined to Muimhneach, implies the Munster house: the king of Leinster had for his house Lung Laighneach, or the Leinster house: the house where the king of Conacht resided, was known by the name of Coisirchonnachtach: and the palace of the king of Ulster was called Eachruis Uladh.

There were three other houses at Tara, that were built for the use of the public: the first was Caircair ne Ngiall, which was a strong building,

where the state prisoners were kept and secured; the second was called *Realta Nabhfíleadh*, where the judges, the antiquaries, and the poets of the kingdom assembled to decide suits at law, to impose fines and punishments upon delinquents, and to regulate and adjust the customs of the country; the third was a noble edifice, called *Grianan na Ninghean*, where the provincial queens, and the ladies, their attendants, resided during the assembly, and kept a very splendid court. But notwithstanding this structure was only one house, yet every princess had a separate apartment magnificently fitted up, which contributed in a great measure to the splendor and gallantry of that triennial convention.

The provincial kings, it has been observed, had their separate houses during the sitting of the parliament at Tara; but when they assembled upon the business of the kingdom, and to enact or repeal laws, for the benefit of the public, they met in the great house of *Moidhchuart*, where there was a most noble room of state, where every member of the assembly sat, according to his profession and his quality, without disputes of precedency or disturbance.

In the middle of the room there was a throne erected, and under a canopy was placed a royal chair, where the king of Ireland always sat, with his back to the east. The situation of the house, it must be observed, was directly east and west. Upon the left hand of the monarch sat the king of Munster; the king of Leinster sat before the king, with his face towards the throne; the king of Conacht sat behind his back, and the king of Ulster sat upon the king's right hand, towards the north; the principal nobility and gentry of each province had their places near the kings they belonged to; so that the whole assembly made a

most solemn and splendid appearance. The manner of the sitting of this parliament is upon record, in the writings of a learned antiquary, in the following verses :

The Irish monarch on a royal throne,
Conspicuous sat, in the middle of the house ;
The prince of Leinster in a chair of state
Was plac'd, but with his back to the assembly,
His face towards the king ; behind the throne
The prince of Conaelt sat ; towards the south,
Upon the king's left hand, the prince of Munster
Grac'd the assembly ; and upon the right,
Sat in his splendid robes, the prince of Ulster.

Laogaire, the king of Ireland, was disturbed in his government by Criomthan, the son of Eana Cinsalach, who, with the assistance of the provincial troops of Leinster, fought with the Irish army the memorable battle of Ath Dara, where the king's forces were defeated with terrible slaughter, and himself taken prisoner. Criomthan, having the king in his power, would not give him his liberty, unless he would promise and engage, with the most solemn oaths and imprecations, that he would never attempt to get possession of Boiromhe, or challenge any right to it. The king being in his enemy's power, thought proper to submit to the conditions, and bound himself under the obligation of the strictest oaths ; but when he was released he broke through his engagements, which he insisted were the effects of necessity extorted by military violence. But the vengeance of heaven ever attending upon the guilt of perjury, would not be eluded by sophistical evasions ; and therefore by a thunderbolt put an end to the life of the unfaithful king, at Greallach Dabhuill, near the Liffey, as we are informed by an old poet in this manner :

Laogaire, the son of the renowned Niall,
Was struck from heaven, in the delightful plains
Near Liffey's fruitful streams, to death devoted,
For violating the bonds of solemn oaths.

This was the end of that unfortunate prince, designed by heaven as a perpetual example to succeeding kings, who trifle with treaties and oaths, and imagine they have a dispensing power to cancel the obligations of them at their own pleasure, or when that wicked engine, called reasons of state, seems to require it.

The consort of Laogaire was Aongus, daughter to the general, who commanded the army of king O Liathain by which lady he had a son, whose name was Lughaidh. There is a relation inserted in some old manuscripts concerning this princess and her son, which, without doubt, is owing to the bigotry and superstition of those early times, which had that veneration for St. Patrick, that almost every action of his life was esteemed a miracle; this transaction that follows, it must be observed, is not designed to gain belief, nor is it proposed, by relating it in this history, to put it upon the same foot of certainty and credit with other particulars, though nothing is impossible to God Almighty; but as it was the foundation of an ancient custom practised by the genuine Irish, and not otherwise to be accounted for, it must not be omitted absolutely. The story therefore is this:

St. Patrick, attended by the principal of the Irish clergy, made a visit to the consort of Laogaire,* who received them with great courtesy and goodness, and when she had assured them of her esteem and the continuance of her favour, she invited them to an entertainment, that was provided on purpose, as a testimony of her respect; for the queen, it must be considered, was baptized by St.

Patrick, upon her marriage, and from that time had the saint in great veneration. The young prince was placed near his mother at the table, who, being hungry, and eating hastily, he unfortunately attempted to swallow a large morsel, but after all his endeavours, it stuck fast in his throat and stopped his breath. The whole company was astonished at this misfortune, the court was in confusion, and the queen particularly was overwhelmed with grief, and was utterly inconsolable. All methods were used to open the passage, but without success; so that the prince was given over for lost beyond recovery. The queen finding all human means ineffectual, addressed herself to St. Patrick, and implored his assistance in this distress, whose prayers from heaven she thought would restore her son, notwithstanding he seemed expiring, and in the very agonies of death. The saint immediately ordered the youth to be removed into another apartment, where no person was to be admitted but himself. By this time, the prince, to all appearance was quite dead, which was so far from discouraging the endeavours of St. Patrick, that he applied himself by fervent prayer to heaven, for the space of three days and three nights, and continued in that supplicating posture without intermission, or refreshing himself by eating or drinking; for he justly thought, that the duty of fasting was a necessary attendant upon the act of prayer, and added irresistible force to devotion. Upon the third day, (as some legendary writer has corrupted the story, which hitherto is far from being incredible,) St. Michael, the archangel, conveyed himself into the apartment, where St. Patrick was prosecuting his request with great perseverance and importunity, and stood before him in the shape of a pigeon. The dove immediately accosted the saint, and after he had informed him

that he was the archangel Michael under that humble appearance, he told him, that the Almighty God had heard his prayers for the recovery of the prince, who lay stretched at length upon his back, with his mouth wide open, a posture very convenient for the operation that was to follow; for the dove, it seems, without any difficulty, thrust his bill down the throat where the stoppage was, and dexterously drew out the morsel that stopped the breath, and the prince immediately revived. The pigeon having executed his business, conveyed himself away without any ceremony, and vanished out of sight.

St. Patrick, leading the young prince by the hand into the presence of the queen, presented him alive; and she was so transported with joy, that she received him upon her knees, and in that submissive posture returned her thanks to the saint, for his unwearied application to heaven, and congratulated him upon the success of his prayers. But he, with great modesty, refused to take upon himself the merit of the action, and relating to her the particular circumstances of his recovery, told her, that she ought to express her gratitude to Michael, the archangel, who was the great physician that restored the prince. The queen was so affected with the account, that she obliged herself by a most solemn vow, never to forget the favour, and as an acknowledgment to St. Michael, she promised to bestow annually, one sheep out of every flock that she had, and a part of all the provision that came to her table, upon the poor, during her life: and to perpetuate the memory of this miraculous recovery of the young prince, and in honour to the archangel who effected this cure, it was ordained by law, that all the Christian converts throughout the kingdom of Ireland should

conform to the practice of the queen, and constantly offer the same oblations. And in obedience to this injunction, arose the custom of killing St. Michael's sheep, called in the Irish language Cuid Mhichill, observed till this day; for it is most certain, that every family, upon the 29th of September, which is the anniversary festival in honour of St. Michael, at least of the ordinary sort of people, kill a sheep, and bestow the greatest part of it upon relieving the poor. This is the relation, which is impossible to be true in every circumstance, yet so much of it may deserve credit, that the young prince, the son of Laogaire, was by some accident in apparent hazard of his life, and was recovered by the care and advice of St. Patrick, upon Michaelmas Day; in memory of which deliverance, the queen, from a principle of piety, did bestow such yearly charities upon the poor, whose example was followed by the whole kingdom, and is religiously observed by many families till this day.

A. D. Oilíoll Molt succeeded Laogaire in the throne of Ireland. He was the son of Da-453. thy, son of Fiachadh, son of Eoichaidh Moidehmeodhin, descended from the royal line of Heremon, and governed the island twenty years. The consort of this prince was Uchtdealbh, the daughter of Aongus, son of Nadfraoch; and the reason why he was distinguished by the name of Oilíoll Molt was, because his mother, whose name was Eithne, when she was big with child of him, passionately longed for a piece of wether mutton; she communicated her desire to a gentlewoman, called Fial, the daughter of Eochaidh Sedaigh, who came to visit her when she was near her delivery, and when the child was born, the lady insisted that his name should be Oilíoll Molt. It was in the reign of this prince, that Amalgaidh, the son of Fiachadh, son of Eochaid Moidehmeodhin, was

king of Conacht, who died after he had governed the province twenty years. In his time Muireadhach Mundearg was king of Ulster, who died after a reign of twelve years. This provincial prince was the son of Feargna, son of Dullain, son of Dubhthaig, son of Mianaign, son of Lughaidh, son of Aongus Fionn, son of Feargus Dubhdheadhach.

This Irish monarch, soon after he was proclaimed, thought it convenient to assemble the convention of the states, at the royal palace of Tara, after the example of precedent kings. And here it may be proper to observe, that in ancient times there were three general convocations held in the whole kingdom of Ireland; they were distinguished by the names of the convocation of Tara, the convocation of Eamhain, and the convocation of Cruachan. The first of these has been particularly described in the foregoing part of this history, the two others deserve our notice in this place.

It must be observed, therefore, that the conventions of Eamhain and Cruachan were appointed to examine and inspect into the tradesmen and mechanics, to determine of their abilities in their several crafts, and to regulate their occupations. This assembly consisted of the principal nobility and gentry, with the most learned antiquaries of the kingdom; and when they met, they selected three score, who were the most expert in their several professions, and commissioned them with a power to separate and disperse themselves throughout the island, and to take cognizance of the accomplishments, the industry, or imperfection of the several tradesmen within their respective jurisdictions: and without an express license from one of these commissioners, no mechanic could exercise his art, or work publicly at his trade, in any

part of the country. These were the principal affairs concerted in these assemblies, which were of great use towards the improvement of ingenuity, industry, and trade, and promoted order and uniformity among the people.

There is a manuscript extant, of great antiquity, called *Leabhar Oiris*, that mentions this Irish monarch, *Oilioll Molt*, under the title of king of the Scots ; and in the reign of this prince it was, that *Benignus*, a comharbha of *St. Patrick*, that is, a clergyman of a religious order ordained by that missionary, departed this life. This king was engaged in a war with the people of *Leinster*, and he fought the memorable battle of *Tuama Aichir* with the inhabitants of that province, in which action many gallant soldiers perished, and the fight concluded with incredible slaughter on both sides. In the reign of this king, *Ambrosius*, king of *Wales*, had many encounters with the Scots and Picts ; and about this time, *Conall Creamhtuine* died, as did likewise *Jarlaithe*, the third bishop of *Ardmach*, when *Simplicius* was Pope of *Rome*. This *Oilioll Molt* did not enjoy the crown by right of succession ; for *Lughaidh*, the son of *Laogaire*, was the hereditary prince, who promoted his title by the sword, and was supported in his pretensions to the crown, by *Mortough*, son of *Earca*, *Feargus Cearbheoil*, *Conall Creamhtuine*, and by *Fiachadh Lonn*, the son of *Caolbhadh*, king of *Dailraidhe*, who raised a numerous army, and when they had joined the young prince, they engaged the king's army, and fought the battle of *Ocha*, where *Oilioll Molt* was defeated and slain.

Twenty years after *Lughaidh* obtained this victory, the six sons of *Eochaidh Munramhar* went to *Scotland* ; they were known by the names of the two *Aonguses*, the two *Loarns*, and the two *Fearguses*. It was the distance of 300 years

from the reign of Connor, the son of Neasa, to the time of Cormac, the son of Art; and 204 years had passed from the reign of Cormac to the memorable battle of Ocha; twenty years after which engagement the sons of Eirc, the son of Eochaidh Munramhat, transported themselves into Scotland. At this time Duach Galach, the son of Bryen, the son of Eochaidh Moichmeodhoín, governed the province of Munster: he reigned seven years, and fell by the sword of Eochaidh Tormachorna.

Lughaidh succeeded to the crown of A. D. Ireland. He was the son of Laogaire, the 473. son of Niall, the hero of the nine hostages, descended from the royal line of Heremon, and his reign continued twenty years. At this time Fraoch, son of Fionchad, was king over the province of Leinster; and now it was that the battle of Cill Gsnach was fought at Meigh Fea, in the county of Caharle, four miles eastward of Leithlin: in this action, Aongus, the son of Nadfraoch, who had been king of Munster thirty-six years, lost his life; his wife also whose name was Eithne Uathach, the daughter of Criomhthan, the son of Eana Cinsalach, was slain by Mortough, the son of Earca, and Oiliott, the son of Dunluing, as a poet of sufficient credit informs us, in these lines:

The martial prince Aongus, son of Nadfraoch,
Fought in Cill Gsnach's bloody field, and fell
By the victorious sword of Oiliott,
Son of Dunluing.

After this action, Fraoch, the son of Fionachuidhe, son to the king of Leinster, was slain in the battle of Graine, by Eochadh, the son of Cairbre. In the tenth year of the reign of this monarch, Felix, the third of that name, was

electd Pope of Rome ; and near the same time was fought the battle of Eamhna, by Cairbre, son of Neill, who afterwards engaged in the battle of Cinnailbhe, in the province of Leinster. About this time Mochaon Naoindroma died ; and by Cairbre above-mentioned was fought the famous battle of Seaghsa, where Duach Teangamhadh, the king of Conacht, was slain by Mortough, son of Earca, as the following lines particularly testify.

The martial prince Duach Teangamhadh,
Engag'd in the three memorable battles
Of Dealga Muchroma, Tuama,
And Seaghsa.

About this time it was, that the inhabitants of the province of Leinster engaged with a gallant army against Jobh Neill, and fought the battle of Loch Moighe, where there was much blood spilt, and a desperate slaughter on both sides ; and now it was that Feargus More, the son of Earca, followed by the Dailriadas, made an attempt upon the kingdom of Scotland, and arrived at great authority in that country. In the fourteenth year of the reign of Lughaidh, the son of Laogaire, king of Ireland, St. Patrick died, after he had, by indefatigable zeal and industry, propagated the Christian faith, and extended his conquests over the pagan idolatry, through the greatest part of the island ; the age of this saint was 122 years. The king of Ireland did not long survive him, but died soon after by a stroke with a thunder-bolt, which was the instrument of vengeance used by heaven, to punish him for opposing the preaching of St. Patrick, and suppressing to the utmost of his power, the doctrines of Christianity, and preventing their admission among his people. Gelasius was

the Pope of Rome, in the last year of the reign of Lughaidh, king of Ireland.

A. D. Mortough obtained possession of the
493. government. He was the son of Muiread-
hačh, son of Eogan, son of Niall, the hero
of the nine hostages, descended from the royal
line of Heremon, and filled the throne twenty-
four years. The mother of this Irish monarch was
Earca, the daughter of Loar, who came from Scot-
land. In the beginning of the reign of this prince
the pious Ciaran was born, whose father was a
carpenter, but of eminent extraction, of the pos-
terity of Ir, the son of Milesius, king of Spain.
This Ciaran was a person devoted to a religious
life, and his name is often mentioned with honour
in the book that treats of the lives of the Irish
saints. In the fourth year of the government of
Mortough, Anastatius, the second of that name,
was elected Pope; and about this time the famous
Comhgall Beannchoir was born, and in process of
time became an abbot of such note and authority,
that he had 40,000 religious monks under his juris-
diction and command; the character of this reli-
gious person, and the extent of his power, is parti-
cularly expressed in the book called *Léabhar Ru-
adh Mac Eagaine*; the authority of which rela-
tion comes recommended by the concurring testi-
mony of St. Bernard, a writer of reputation, who,
in the life of St. Malachias, gives an account that
an eminent disciple, whose name was Roanus, who
had been educated under this Comhgall, was sent
abroad by the holy abbot, who, he says, had erect-
ed a hundred religious houses; and mentions the
particulars of his descent, that he was of the pos-
terity of Iriall, the son of Conall Cearnach, son of
Amergin, of the illustrious tribe of Clanna Rug-
hruidhe, descended from Ir, the son of Milesius,
king of Spain. This relation is farther supported

by an ancient poem, extracted from the chronicle of saints, wherein are these verses.

The most religious Comhgall Beannchoir,
Son of Seadhna, with undaunted courage,
Met the approach of death ; with Christian bravery
His soul surrendered, and approv'd himself
Descended from the royal line of Ir.

Near this time died Anastatius, the Roman emperor; and the pious St. Caineach Achadh Bo left the world ; this devotionist was descended from Feargus, the son of Raogh, derived from the royal stem of Ir, the son of Milesius, king of Spain. In the reign of Mortough, king of Ireland, was born that great example of piety, Collum Cill, the son of Feidhlin, son of Feargus, son of Connall Gullban, son of Niall, the hero of the nine hostages. About this time died the most religious St. Bridget ; this excellent person was the daughter of Dubhthaig, the son of Dreimne, son of Breasal, son of Deic, son of Connla, son of Art, son of Cairbre Niadh, son of Cormac, son of Aongus More, son of Eathach Fion Fuathuairt, son of Feidhlimidh Reachtmar, son of Tuathal Teachtmair, of royal extraction, and descended from the line of Heremon. She died, after she had lived eighty-seven, or according to another computation, seventy years.

In the tenth year of the reign of Mortough, king of Ireland, Symmachus was elected Pope, and presided in the primacy fifteen years and eight months. In the twenty-first year of his reign, Hormisda succeeded in the pontificate, and lived four years after his election. About this time, the dead body of the blessed Antonius, a most religious monk, was miraculously found, and conveyed to Alexandria, and solemnly interred, in the

church dedicated to St. John the Baptist in that city. Mortough met with great disturbances and opposition in his government, and in one year was obliged to engage in the following memorable battles; the battle of Cinneich, the battle of Almaine, the battle of Cliach, the battle of Eibhline, and the battle of Moighe Hailbhe; not long after this last action, Mortough died at the house of Cheitthigh; and near the same time, the devout St. Ailbhe Imiligh was translated to a better life.

Tuathal Maolgarbh succeeded in the throne. He was the son of Cormac Ca-
515. och, son of Cairbre, son of Niall, the hero of the nine hostages, descended from the renowned posterity of Heremon, and governed the island thirteen years. The mother of this monarch was Comaoin, the daughter of Dall Bronuigh, and he was particularly distinguished by the name of Tuathal Maolgarbh, because his mother, as soon as she was delivered, struck his head against a stone, as a sort of charm upon which his future fortune was to depend; the blow made an impression, and occasioned a flatness in his skull, which was the reason that gave him the title of Tuathal Maolgarbh. In the reign of this Irish monarch, Mocius, a person of exemplary piety, and one of the disciples of St. Patrick, died, after he had lived, as the Chronicles assert, 300 years. Under the government of this prince, Baoithin, a scholar of Collum Cill was born; and it must be observed, that Collum Cill and Baoithin were nearly related, for they were brother's children. About this time Comhgall, the king of Scotland, departed the present life, and the devout Mobi, a very excellent person, died near the same time; he was otherwise called by the name of Bearchain, a celebrated prophet, extracted from the posterity of Fiachadh Baiceada, the son of Cathaoir More. The noted

battle of Torton was fought by the people of the province of Leinster, in the reign of Tuathal Maolgarbh; in which engagement, Earca, the son of Oilíoll Molt, from whom came Firceara, lost his life. The battle of Sligo was fought not long afterwards, by the two young princes, Feargus and Daniel, the two sons of Mortough, son of Earca, in which bloody action Eogan Beal, who had governed the province of Conacht thirty-five years, was unfortunately slain. About this time died the excellent Oghran, the saint of Leathruidhe, who lineally descended from the posterity of Conaire, the son of Modha Lamha; and the most religious Ciaran, the carpenter's son, who was cut off in the blossom of his age, having lived no more than thirty-one years.

In the reign of this Irish monarch it was, that Bacach, which in the Irish language signifies a sturdy cripple, had his head struck off from his shoulders, by the vengeance of heaven, as a punishment for swearing falsely, by the hand of Ciaran; and this execution, by the appointment of Providence, happened at the great fair of Tailtean, in the sight of innumerable spectators.

Tuathal Maolgarbh was soon after slain by Maolmor, the son of Niathire, at the request and instigation of Diarmuid, the son of Feargus Ceirbheoil, at a place called Grealladh Eily. In the reign of this monarch, Guaire, the son of Colman, took upon him the command of the province of Conacht, and fixed himself in the throne, after the death of Eogan Beal, notwithstanding the deceased prince had a son, whose name was Ceallach, who had entered himself into a religious order, under the tuition of Ciaran, with a design to devote himself to a pious and monastic life: but by the persuasion and importunity of his friends in the province, who resolved to assert and support his

right, this young devotionist was prevailed upon to leave his cell, and appear at the head of a good body of forces, who determined to proclaim and establish him in the throne of Conacht. Ciaran soon missed him out of his monastery, and cursed him with a most dreadful imprecation, and implored heaven to blast his designs, by cutting him off by a sudden and untimely death. Ceallach had intelligence of the severe resentment of Ciaran, and dreading the influence of his prayers, he hastened to the convent, and prostrating himself with the most humble submission at the feet of the abbot, he promised to pay him implicit obedience for the future part of his life, and to engage in nothing without his approbation and consent. The compassionate Ciaran, imputing his conduct to the folly of youth, and the importunity of his friends, immediately gave him his pardon and his benediction; but assured him withal, that his prayers were sealed in heaven by an irreversible decree, and that his death would be violent and unexpected. This answer surprised the young votary, who applied himself for the rest of his life to piety and charitable acts, and continued in the monastery, under the care of Ciaran, till at length his merits advanced him into a bishoprick in the country. But though he had relinquished his pretensions to the government of Conacht, and resolved to sequester himself from temporal affairs, yet he was willing that the crown of that province should descend to his family; and accordingly he used all possible endeavours to establish an interest, and place his younger brother in the government. But Guaire, by the industry of his spies, had notice of his preparations and designs, and imagining his reign would never be free from tumults and pretences, so long as Ceallach, who was a politic and indefatigable person, was on this side the grave, he,

by sufficient rewards, prevailed upon three of the bishop's own servants to despatch him, which they basely executed upon the first opportunity. Thus fell this noble prelate, and accomplished the prediction of Ciaran, who foretold his death, which heaven inflicted for renouncing his religious vow, and attempting a secular life after the most solemn engagements to the contrary.

Diarmuid succeeded to the crown of Ireland. He was the son of Feargus Ceirb-
528. heoil, the son of Conall Creamhthaine, son of Niall, the hero of the nine hostages, descended from the royal stock of Heremon, and governed the kingdom twenty-two years. The mother of this prince was Corbhach, the daughter of Mainé, of the province of Leinster, and in his reign died the pious Tigearnach, the bishop of Cluain Eos, derived from the family of Daire Barach, son of Cathaoir More. About the same time expired Oilioll, the son of Mortough, that governed the province of Leinster nine years; in whose reign Cormac, the son of Oilioll, son of Muireadhach, son of Eochaidh, son of Daire Cearb, son of Oilioll Flan Beag, was king of Munster.

The memorable battle of Cuill Conaire was fought at Ciara near this time, by the two princes, Feargus and Daniel, the sons of Mortough, son of Earca, where Oilioll Jonbhanda, the king of Conacht, and his brother Aodh Fortamhail, were unfortunately slain. In the reign of Diarmuid, a most dreadful plague happened, that overspread the whole kingdom of Ireland, and made terrible devastations among the people, especially among the saints and the religious of the kingdom, particularly Mac Tuil, of Cil Cuilin, was carried off in this visitation, which by way of distinction, was called Crom Chonquill. About this time was

fought the bloody battle of Cuill, where great numbers of the inhabitants of the county of Cork perished; and it is said, that the bad success of this engagement was owing to the prayers of a most pious lady, called Suidhe Midhe, that was descended from the posterity of Fiachadh Suidhe, the son of Feidhlimidh Reachtmair, and occasioned the defeat, by soliciting heaven for revenge upon that people, who had injuriously treated her, and used her unbecoming her descent and her character. The king of Ulster, who had governed that province twenty-two years, and was the first king of Dailnaruidhe, died about this time. The name of this prince was Eochaidh, and he was the son of Connla, son of Caolbhadh, son of Cruin Badhraoi, son of Eochaidh Cobha. Cormac the son of Oilioll, king of Leinster, died under the government of Diarmuid, as did likewise that noted prophet Beg Mac De.

In the same reign was born the most devout St. Molua; he was son of Sinil, son of Amergin, son of Duach, son of Eochaidh Moidhmeodhin, at which time happened the death of the bishop of Acha Cuingire, and St. Neasín the leper. In the government of this Irish monarch, the church of Cluain Feart, in the county Kerry, was founded and compleated by the charitable bounty of St. Breannuin, who claimed his extraction from the posterity of Ciar, the son of Feargus. Gabran, the king of Scotland died in this year, and his enemy Gruige, the son of Maolchion, king of the Picts, fought successfully, and routed the Scots in a pitched battle. Another engagement about this time was fought by Feargus and Daniel, the two sons of Mortough, the son of Earca, that was called the battle of Cuildreimne, against Diarmuid, the son of Feargus, who was defeated with a terrible slaughter of his troops, and obliged to fly for his

life. The unfortunate event of this action, wherein the greatest part of his army was lost, was the effect of the prayers of St. Collum Cill. This excellent person had been reproachfully used by the king, who had violently put to death Curnan, the son of Hugh, the son of Tiormcharna, who was educated under the care and protection of Collum Cill; and for this barbarous act the saint applied to heaven for vengeance, which heard his prayers, and punished the king with the loss of his choicest forces in the battle before-mentioned. Diarmuid was attended with the same ill-fortune, when he fought the battle of Cuil Uinsion at Teabhtha, and was driven out of the field by Hugh, the son of Breanian, king of Teabthr, where the slaughter was incredible, and scarce a man of the whole army remained alive. Collum Cill, after this defeat, removed into Scotland, to a place called Hoide Collum Cill, and now he was about forty-three years of age. Soon after he arrived in that country, a most desperate battle was fought by Clanna Neill, in a part of the highlands, called the fight of Monadoire, where seven petty kings of the Picts, with the flower of their army, were left dead upon the field of battle. About this time died Colman More, the son of Cairbre, son of Dunluing, who had governed the province of Leinster for thirty years.

There is an account in a very ancient chronicle, that in the seventh year of the reign of Diarmuid, king of Ireland, a poor woman, who was a nun, and had vowed a religious life, called Sionach Cro, applied herself to the king, complaining of the great injury she had received from Guaire, the son of Colman, who had violently forced from her a cow, that was the only means of her subsistence. This injury was so resented by Diarmuid, that he selected a strong body of his troops, and

directed his march towards the river Shannon, and encamped upon the banks of the stream. Guaire had soon notice of his preparations and his march, and, with a much less number of forces, resolved to justify what he had done by the sword; and leading his men towards the banks of the Shannon, he faced the king's troops on the other side. In this posture of defiance the two armies were drawn out; but Guaire doubting of success, despatched Cumin, one of his favourites to Diarmuid, to desire he would not attempt to cross the river with his forces, within the space of twenty-four hours. The king promised that he would not, and told the messenger that his request was but of small importance, for he was assured of victory, depending not only upon the justice of his cause, but the number and experienced bravery of his forces. Diarmuid, as he had engaged, continued in his encampment till the next morning, upon the east side of the river, and Guaire upon the west.

Cumin, having intelligence of the number of the king's troops, was averse to an engagement, and, desiring to persuade Guaire to make his peace by a timely submission, he expostulated with him upon the uncertainty of the success, and wondered he would attempt to come to a battle under so great disadvantages; but Guaire, no ways discouraged, for his personal bravery was never questioned, replied, that victory was not always the consequence of numbers, but depended upon the disposal of heaven, which often bestows success upon a few, and defeated a multitude; and that he was satisfied in the courage of his soldiers, and therefore he determined to face the enemy, and leave the event to providence. In this enterprise Guaire was attended by the principal nobility and gentry of Munster and Conacht, who raised what forces they were able, and came to his assistance.

And now the two armies, drawn out in order of battle upon the banks of the Shannon, attempted to recover the opposite side, but the provincial troops were unable to oppose the undaunted resolution of the king's army, which plunged into the stream, and with incredible difficulty forced their way; and notwithstanding Guaire, with all the conduct of an able and experienced general, attempted to hinder their landing, his forces were defeated with a dreadful slaughter, and the few that remained fled for their lives.

The misfortune of this battle is attributed to the importunate prayers of St. Caimin, who founded and consecrated the church of Inis Cealtrach; for that holy person as the chronicles inform us, had spent three days and three nights in devotion, and imploring heaven to blast the designs of Guaire, and to confound his army. This St. Caimin was a lineal descendant from the posterity of Fiachadh Baiceada, the son of Cathaoir More; and when Guaire was informed before the engagement, that St. Caimin was supplicating upon his knees against his success, and professed himself an enemy to his cause, he applied himself to the saint, and with great humility asking his pardon, and lamenting the misfortune of his displeasure, he entreated him to be reconciled, and to pray for his victory; but the saint remained inexorable, and told him, that his overthrow, and the destruction of his army was determined, and the decree of heaven could not be revoked.

After the defeat of the provincial troops, Guaire had no security for his life but a secret and swift flight, and therefore he made his way through woods and solitary places, without any attendants, till he came to a small cell, where no person lived, but a religious woman, who had retired thither for the benefit of devotion. When the woman saw

him, she enquired after his name, and the business that brought him into that unfrequented solitude; he concealed his name, and told her that he was a friend to Guaire, who had been routed by the king's troops, and was obliged to fly to preserve his life. The woman replied, that she was sorry for the defeat of Guaire, who was a prince of that goodness, bounty, and charity, as to deserve a better fortune; and after she had enlarged upon the accomplishments and the calamities of the general, she welcomed him into her apartment, promised fidelity in concealing him, and supplied him with necessary accommodations, as far as her abilities and the circumstances of the place would permit. But this pious woman, concerned that the meanness of her provisions was unsuitable to the quality of her guest, went to an adjacent brook. in order to procure some fish for the entertainment of the prince, and by good fortune espying a salmon; which of herself she was unable to catch, she returned to her cell, and joyfully relating her success, she desired him to go with her to the river, and assist her to catch the fish: he willingly followed her to the place, they drew the salmon out of the water, and Guaire, who was used to keep a splendid table, and generally consumed among his household, ten oxen at a meal, made a supper of only the fish with great cheerfulness and satisfaction, and expressed his gratitude to Providence, and to the piety of his host, for his unexpected relief. The next morning the prince left the cell, and wandering through the woods, met with a body of his troops who had survived the defeat; they received him with great joy, and he put himself at the head of them: a council of war was immediately called, and the debate was, whether the prince should again try his

fortune, and recruit his forces, or submit to the victor with his whole army? After several arguments were offered on both sides, it was concluded, that a general submission best became the unfortunate posture of their affairs; and Guaire, convinced of this advice, led his broken forces, and resolved to make his peace with the conquerors upon any terms.

Approaching the royal army, Guaire sent a messenger to offer his submission, which was accepted, and promising to lay down his arms, he was admitted into the presence of the king; he immediately fell upon his knees, and delivered up his sword into the king's hand, who obliged him to hold the point of it between his teeth, and in that humble posture he confessed his disloyalty and the unwarrantableness of his designs, and bound himself by the most solemn obligations to atone for his miscarriages, by his future fidelity and obedience.

It was observed before, that Guaire was a person of the most exemplary goodness and extensive charity; and the king, suspecting the integrity of his outward virtues, resolved to make a trial while he had him at his mercy, who still continued upon his knees, lamenting his misfortune, and supplicating pardon. And for this purpose, the king commanded an eminent druid, who always attended near his person, to ask some favour of Guaire, to try whether his charity and his great bounty proceeded from a principle of religion and goodness, or were the effect of a desire of popularity and ostentation. The druid obeyed his orders, and implored the charity of the unhappy prince, and begged he would bestow something upon him for the sake of his profession; but Guaire, suspecting his design, refused his request, being convinced that he was supported by the king, and could

be under no necessity to desire his relief. Upon this repulse, a man, grievously afflicted with the leprosy, and a very miserable object, was sent to Guaire, who solicited his charity, and begged alms for God's sake. This, he supposed, was an unhappy person worthy of his compassion, and accordingly, being incapable to relieve him any other way, he gave him the silver bodkin that stuck in his vest. The poor man retired with great gratitude, and applied to heaven for a blessing upon his benefactor; but the bodkin was taken from him by the king's order, and the leper returned to Guaire, to acquaint him of his misfortune, and again to entreat his charity. Upon his return, the good prince affected with the relation and barbarity of the act, resolved to supply his wants to the utmost of his ability, and bestowed upon him a golden girdle of great value, that was tied about his waist. It was gratefully accepted by the beggar; but before he had gone far, it was taken from him, by the king's command, which forced him to return again to the unhappy prince, who continued still upon his knees, with the point of the sword between his teeth, the king holding the hilt in his hand. When the leper had related the cruel circumstances of his usage, he implored his farther relief; upon which the compassionate Guaire, who had nothing more that he could bestow, was so concerned, that he burst out into a flood of tears. The king, observing him in this affliction, demanded the occasion of it, and asked him whether his sorrow and concern proceeded from the calamity of his affairs; because he had made his submission, and lay at his mercy, who had the power of the sword, and was able, if he pleased, instantly to despatch him. Guaire replied, that his melancholy fortune was the least subject of his grief, which arose wholly from reflecting on the distress of the

miserable leper, and the incapacity of his condition to afford him relief. The king immediately commanded him to rise from the ground, and, being convinced of the humanity of his nature, and the sincerity of his virtue, generously received him into his friendship, and promised never to require any subjection from him, being sensible there was an Almighty Sovereign, to whom he himself owed homage; and whose vicegerent he was, in the administration of his government.

The two kings being reconciled, entered into a strict league, and bound themselves in the most solemn manner not to violate their engagements. The king of Ireland invited Guaire to go with him to the great fair of Tailtean, which was the general mart of the whole kingdom; and to convince him of the sincerity of his affection, among other testimonies of his esteem, he promised to settle the succession upon him, and resolved to confirm the crown to him after his decease. The two princes, with a noble retinue, came to Tailtean, and Guaire carried with him a great quantity of money, to dispose of in acts of charity, and upon other occasions, as opportunity offered; but Diarmuid, understanding the generosity of his nature, and that his bounty admitted no limits, gave secret orders through the whole fair, that no person should presume, on any account, to apply to Guaire for his charity, or receive a gratuity from his hands. Three days after his arrival, Guaire, perceiving no miserable object to implore his relief, and being informed that the king had forbidden, by strict orders, that no one should beg alms of him, was so dejected, that he desired the king to allow him the attendance of a good bishop, to whom he might confess, and from whom he might receive absolution and holy unction. The

king surprised, asked, what he intended by this request? He answered, that his death, he was certain, was approaching; because he was unable to live without exercising his charity, which his royal mandate had absolutely put it out of his power to do. The king immediately revoked his order, and by that means opened a way for the bounty of his royal companion, who, besides the large sums he expended in relieving the poor, with great generosity encouraged learned men in all professions, and by his benefactions procured the applause of the most eminent poets and antiquaries of the kingdom. There is an account in an ancient manuscript, the credit of which may perhaps be questioned, that the hand with which he extended his charity to the poor, was longer than that which bestowed his gifts upon men of learning. The king of Ireland proposed the succession of Guaire to the nobility and gentry of the kingdom, who confirmed his title with public demonstrations of joy; and this mutual affection and esteem, continued inviolable between the two princes, till death dissolved their engagements, and put an end to their friendship.

The Irish annals give an account, that Guaire had a brother, who devoted himself to a religious life, whose name was Mochua. This holy person observed all the fasts of the church with great obedience; and designing to abstain from his common diet, and to eat no more than what was absolutely necessary to support nature, during the time of Lent, he retired for that purpose to a fountain of pure spring water, that lay southwards of Boirin, at the distance of five miles from Durlus Guair; and he had no person to attend upon him but a clergyman of a lower order, whom he retained to say mass. In this retirement these votaries observed great abstinence and regularity

in their eating and drinking, and their custom was, to refresh themselves with but one meal a day; which consisted of the meanest provisions, a small quantity of coarse barley bread with water cresses, and spring water from the fountain. In this manner they spent the time of Lent till Easter day, which festival the holy Mochua resolved to observe with the strictest devotion and reverence, and therefore he celebrated the mass himself, and performed other offices that belonged to the solemnity of the occasion; but his clerk, who attended upon him, was so tired with feeding upon herbs and such slender provisions, that he interrupted the saint before the prayers were over, and longed so impatiently to eat flesh, that he desired his master to give him leave to go to Durlus, to the court of Guaire, king of Conacht, and refresh and satisfy himself with flesh; for he was no longer able to suport nature by that abstemious method he had used, and by a way of living that his constitution would not permit. Mochua did not oppose the reasonableness of his request, but persuading him to be patient and resigned, he told him he would supply him with flesh without undertaking such a journey, for he would supplicate heaven in his behalf, and he was assured that his prayers would have the desired effect, and supply his wants: accordingly he prostrated himself, and most importunately called upon God, imploring his bountiful hand to provide flesh for his servant, who had fasted the time of Lent with strict reverence, and was unable to preserve his health without immediate relief.

At that very instant it happened, (as some manuscripts relate, but with small truth I am afraid,) that the servants of Guaire, king of Conacht, were laying his dinner upon the table; and

to the great surprise of the attendants, the dishes were hurried away by an invisible power, and conveyed directly to the solitary cell, where Mochua was continuing his devotion, and his clerk expecting the event. The prince, with his whole court, was amazed at this wonderful accident; and enraged at the loss and disappointment of his dinner, he ordered a body of his horse-guards to pursue the dishes travelling in the air, and he followed; with the principal of his nobility, resolving to recover them and bring them back to his court at Durlus.

It seems beneath the gravity as well as the dignity of a historian, to taken notice of these legendary relations, which are certain rather to move the indignation and spleen than the belief of the reader; but it must be considered, that the times we are writing of abounded with incredible relations, and the writers of those ages were always raising the characters of the saints, even to miracles, not foreseeing the disadvantage they bring to religion, which instead of recommending it to the world, they ridicule and expose. And in the present case it cannot be supposed, that the transaction we are speaking of is put upon the least foot of credibility, but designed only to keep the thread of our history entire, and to give light to some material incidents, which otherwise would be obscure, and perhaps not easily to be accounted for. But to go on with our story:

When the dishes arrived at the cell, they presented themselves with great submission before the devout Mochua and his clerk, and after the saint had returned thanks to the bounty of heaven for so miraculouse a supply, he desired his servant, that was so carnally inclined to fall on and eat heartily. The clerk had scarce put a bit in his mouth, but looking about him, he espied a great company of

horsemen, advancing upon full speed, and making towards them. He was terribly affrighted at the sight, and, lamenting the voracity of his appetite, he told his master, that he wished the dishes had staid at home; for he was afraid they came with an evil design, and would certainly bring them into some misfortune. Mochua comforted his timorous clerk, and assured him, that it was his brother Guaire, the king of Conacht, with his retinue, that was pursuing the meat; and to keep up his appetite, he engaged that they should not be able to move a step nearer, before he had filled himself, and eaten as much as he thought fit: and accordingly, the saint having offered up a short petition to heaven, the feet of the horses stuck fast in the ground, and the riders remained immoveable upon their backs, and had no power to stir a step before the hungry clerk had satisfied himself and made a good meal of it. When he had dined, the saint addressed himself to God for the relief of the pursuers, and the horses immediately found themselves released, and the company, overcome with wonder and astonishment, advanced, and presented themselves before the saint.

Guaire and his retinue found the devout Mochua upon his knees: and he immediately quitted his horse, and in the most submissive manner, entreated his compassion, and desired his benediction. The saint gave him his blessing and his pardon, and desired him and his attendants to fall to and eat their dinner in that place; they joyfully complied with the invitation, and without more ceremony they consumed most of the provision, and when they had reverently taken their leave of Mochua, Guaire, with his guards and his followers, returned to his palace at Durlus. Whatever share of credit or contempt this relation may meet

with, it is most certain, that the road leading from Durlus to the fountain where St. Mochua and his clerk retired to fast during the time of Lent, which is the length of five miles, is known till this day in the Irish language by the name of Bothur na Mias, which in the English, signifies the Dishes' road.

In this place it must be observed, that some of the ancient chronicles assert, that Eogan More had another son besides Fiachadh Muilleathan, whose name was Diarmuid; and the same authority informs us, that St. Beacan, who consecrated the church of Cill Beacan in Muskry Cuirc, was a descendant from the posterity of that Diarmuid, from whom likewise, the antiquaries allow, were derived Oilioll Flanmore, Oilioll Flan Beg, and Deachluath. Upon the extraction of these persons, an old poet composed the following verses:

The holy Beacan from Diarmuid
Descended, and from the same progenitor
Sprung Oilioll Flanmore, a most renowned prince,
Oilioll Flan Beg, and Deachluath.

About this time it was, that Breasal, the son of Diarmuid, king of Ireland, resolved to invite his father, and the principal nobility of his court, to a magnificent entertainment, which he designed to furnish in the most sumptuous manner at Ceananus in Meath; among other dishes for the feast, he proposed to have a large piece of beef of exceeding fatness, and examining his own cattle for this purpose, he found them so lean, that they were not fit to be killed, especially upon so public an occasion. Under this disappointment he was informed, that a religious woman had a cow that would suit his design; but when he applied to her to purchase the beast, she absolutely refused to

sell her, and when she could not be prevailed upon to exchange her for seven cows and a bull that were offered, Breasal drove her away by violence, and killed her for the entertainment. This poor woman lived at Cill Ealchruidhe. The king of Ireland, with his courtiers and his royal retinue came to the feast; and when they were in the height of their mirth this injured woman forced herself into the room, and in the most affecting manner complained of Breasal to the king, and representing the circumstances of the wrong she had suffered, most passionately demanded justice. Diarmuid was so moved at the violence offered to her, and so highly resented the baseness of his son, that he was in a rage, and vowed he would revenge the injury, and put his son to death for the fact. Accordingly he commanded him to be seized, and taken into strict custody, and dragging him to the river Loch Ruidhe, he ordered him to be drowned, which unnatural sentence was immediately executed.

So far this story may deserve belief; but what follows, without doubt, was foisted in by the credulous writers of those dark ages, who were for heaping miracles on the backs of their saints, which the present times are not expected to give credit to. But those obscure guides are the only authority we have to direct us, and therefore we are obliged to comply with the coarseness of our materials, and proceed regularly, lest our design should suffer more by omitting these legendary relations, than it possibly can by inserting them in the history.

The king having indulged his passion so far as to destroy his son, in his calmer moments began to lament his loss, and to condemn himself for the sudden violence of his resentment. He was perfectly overcome with melancholy, and when he

reflected upon his death, the thoughts of it were insupportable. In this distracted condition he applied himself to Collum Cill, who advised him to go to St. Beacan, who lived in the province of Munster, and possibly from the prayers of that holy person he might find relief. The king followed this advice, and attended by Collum Cill, came to the saint, who resided in a mean cell, upon the north side of mount Grott, which at this time is known in the Irish language by the name of Cill Beacan. When they arrived, they found the saint with great labour digging a ditch to surround his church-yard, and working in his wet clothes, for it was a rainy day. When St. Beacan perceived that it was the king of Ireland, he cried out to him aloud, "O murderer, down to the ground upon your knees!" The king instantly quitted his horse, and prostrated himself before the saint. Collum Cill, who attended upon the king, informed the holy Beacan of the business they came upon, and told him that the king was almost distracted, with reflecting upon the barbarity of the act he had committed, and had no relief left him but his prayers to heaven, that God would be pleased to pardon him the offence, and restore him his son alive; and therefore he presumed, that so religious a person would not refuse to intercede for him, since his life and happiness were so immediately concerned. The saint was moved with compassion, and addressed himself three times with great fervency to heaven, for the restoring of the young prince, and heaven heard his prayers, for, as the legend relates, the king's son was brought to life and presented to his father, who received him with inexpressible joy, and ever after held the saint in great veneration, whose devotion had power sufficient to work such wonders, and accomplish so miraculous an event.

The Irish chronicles go on, and entertain us with transactions of no great importance, yet not so trifling as to be wholly omitted. They inform us, that Guaire, the son of Colman, king of Conacht, Cuimin Fada, son of Fiachadh, and Camin of Inis Cealtrach, met at the great church of Inis, where it was agreed, that three questions were to be proposed among them, and were to be severally answered. Camin was appointed to ask the first, and demanded of Guaire what he most passionately wished to be possessed of in this world? His answer was, an immense treasure of gold and silver. Then Guaire proposed to him what was the utmost of his wishes and desires? He replied, to their great surprise, a languishing and distempered body. The next question was offered by Guaire to Culmin, who asked him what he would wish to obtain? He replied, a number of pious and learned books, to make me capable of discovering the truth to the people, and instructing them in the doctrines of religion. It is said they all severally obtained their desires; particularly we are informed, that Camin ended his days miserably, his body being sorely afflicted with pains and diseases, being under the curse of St. Mochua, who, as the Irish annals relate, implored heaven to punish him with the most dreadful visitations.

Guaire, the son of Colman, received provocations from the people of Munster, which he resolved to revenge by the sword; and after he had completed three battalions of choice troops, raised in Conacht, entered the province of Munster, with great terror and loss to the inhabitants. The king of Cashel at that time was Dioma, the son of Roanan, son of Aongus, who was followed by a gallant army, and resolved to oppose the hostilities of Guaire, and drive him into his own territories. The two armies met at a place called Magh

Figinty, now known by the name of the heart or middle of the county of Limerick, where the two princes with great courage engaged at Carn Fearaidhaidh, and a terrible slaughter was made on both sides; but Guaire was at length compelled to fly, and most of his forces were slain upon the spot. In this action were lost seven of the principal gentlemen of the province of Conacht. The cause that induced Guaire to invade the province of Munster was, to support his pretensions to all the territories from mount Eachtuidhe to Limerick, which originally belonged to the old division of Conacht, but was separated from that province by Lughaidh Meoin, the son of Aongus Tireach, who defeated the forces of Conacht in seven successive battles; in which terrible engagements, which were sharply disputed on both sides, seven kings were slain, who fought with great bravery, and unfortunately fell at the head of their troops. Lughaidh was at length so reduced, that the remaining part of his army consisted of raw undisciplined men, scarce of age, and of small experience; so that he made swords-land of all the country from Beirn Tri Carbat, by Carn Fearaidhaidh, to Bealach Luchaidhe, and from Ath Boraimhe, to Lein Congculoinn, as the ancient poet Cormac Mac Cuillenan observes, in the following manner:

The martial prince Lughaidh Lamhdearg,
Was crown'd with victory, and by his arms
Contracted the old limits of the province,
And took from Conacht all the territories
From Carn Fearaidhaidh to Ath Luchat.

St. Mochua and St. Collum Cill lived in the same age, and, as a manuscript of some credit,

though of small importance, relates, when Mochua, who was likewise known by the name of Mac Duach, was retired into the wilderness for the benefit of his devotion, he had no living creatures about him except a cock, a mouse, and a fly. The use of the cock was to give him notice of the time of night by his crowing, that he might know when to apply himself to his prayers; the mouse, it seems, had his proper office, which was, to prevent the saint from sleeping above five hours within the space of twenty-four; for when the business of his devotion, which he exercised with great reverence and regularity upon his knees, had so fatigued his spirits, that they required a longer refreshment, and Mochua was willing to indulge himself, the mouse would come to his ears, and scratch him with his feet till he was perfectly awake: the fly always attended upon him when he was reading; it had the sense, it seems, to walk along the lines of the book, and when the saint had tired his eyes and was willing to desist, the fly would stay upon the first letter of the next sentence, and by that means direct him where he was to begin. An excellent monitor! but as fate would have it, these three sensible creatures unfortunately died, which was an affliction of that consequence to the saint, that he immediately despatched a letter to Collum Cill, who was then in Scotland, lamenting the death of his companions, and entreated a proper message from him to support him in his sorrow. Collum Cill received the news with Christian magnanimity, and returned this comfortable answer, that he ought to mitigate his grief, for misfortunes attend upon all sublunary things; that his three companions were mortal, and subject to the inexorable stroke of death, and therefore it became him not to be surprised,

or in an immoderate manner to lament their departure. Not long after this it was, that Diarmuid, the son of Feargus, king of Ireland, fell by the sword of Hugh Dubh Mac Swyny, at a place called Rath Beag, in Muighline, and was buried at Cuinnirry.

A. D. 550, Feargus and his brother Daniel were the succeeding monarchs. They were the sons of Mourtough, son of Earca, son of Muireadhach, son of Eogan, son of Niall, the renowned hero of the nine hostages, descended from the posterity of Hereimon. These brothers governed the island without jealousy or dispute, for the space of one year. The mother of these princes was Duinseach, the daughter of Duach Teangabha, king of Conacht. These kings were obliged to engage with the inhabitants of Leinster, and they fought the memorable battle of Gabhrah Liffe with the inhabitants of that province, who in the action lost 400 of the principal nobility and gentry of the country, together with the greatest part of their whole army. About this time Dioman Mac Muireadhach, who governed the province of Ulster ten years, was unfortunately killed by Bachlachuibb. Feargus and Daniel died soon after; but whether they fell by an untimely stroke, as did most of their predecessors, it is impossible at this distance to determine.

Eochaidh, the son of Daniel, was the next successor in the throne of Ireland: he was the son of Mourtough, son of Earca. This prince admitted with him into the government his uncle Baodan, son of Mourtough, son of Earca, descended from the illustrious line of Hereimon, and they governed the island three years. In the reign of these princes it was, that Cairbre Crom, the son of Criomthan Sreibh, son of Eochaidh, son of Nadfraoch, who was king over the

province of Munster, departed the present life. This martial prince fought the battle of Feimhin against Colman Beag, the son of Diarmuid, and defeated him with a terrible slaughter of the greatest part of his forces: the victor was distinguished by the name of Cairbre Crom, because he was nursed and educated at a place called Cromgluisse. About this time died, as some ancient records of the kingdom inform us, Breannuin Biorra, who lived to the age of nine score years; as a poet of great antiquity and good credit has transmitted to us, in the following verses:

Happy the man whom Providence preserves
To the long life of Breannuin Biorra,
Who lived in plenty and prosperity
A hundred and eighty years, and then he died
Lamented.

Some time after this, Fiachadh, the son of Baodhan, engaged in the bloody battle of Föllá and Forthola, against the inhabitants of the counties of Ely and Ossory, and obtained a complete victory, by slaying incredible numbers of the enemy. In the reign of these kings died Conull, son of Comhguill, the commander of the Dailriada in Scotland, after he had governed that illustrious tribe for the space of sixteen years. This Scottish general bestowed Aoi in that kingdom upon Collum Cill. These Irish princes, Eochaidh and Baodhan, were slain by Crouan, the son of Tiaghernaig, king of Conachta Glinne Geimhin.

Ainmereach was the succeeding monarch.

A. D. 554. He was the son of Seadhna, son of Feargus Ceanfada, son of Conull Gulban, son of Niall, the hero of the nine hostages, descended from the royal branch of Heremon, and administered the government three years. The wife of

this prince was Bridget, the daughter of Cobhthach, the son of Oliolla, descended from the noble family of the Leinsters of Ard Ladhra, by whom he had a prince whose name was Hugh. Ainmereich, after a short reign, was deprived of his crown and of his life by Feargus Mac Neil, at Carrig Leime an Eich.

A. D. Baodan sat next upon the throne of Ire-
 557. land. He was the son of Nineadhach, son of Feargus Ceannfada, son of Conull Gulban, son of Niall, the hero of the nine hostages, descended from the posterity of Heremon, and governed the island one year. The royal consort of this prince was Cacht, the daughter of the king of Fionngall: and in this king's reign it was, that St. Breanuín of Cluain Feara was translated to a better life. About this time was fought the bloody conflict of Bagha, in which engagement, Aodh, the son of Eochaidh Tiormcharnadh, king of Conacht, was slain. The reign of this Irish monarch was memorable for the death of the renowned Cairbre Crom, king of Munster, and of Baodan, king of Ulster, and likewise of St. Ruadhan Lothra, derived from the family of Oiliolla Flan Beg, the son of Fiacha Muilleathan. Baodan, the king of Ireland, after one year's reign, was treacherously slain by the two Cuimins, that is, by Cuimin, son of Colman Beag, and Cuimin, the son of Libhreín, at a place called Carrig Leime an Eich. It is proper to observe in this place, that the venerable Bede, in the fourth chapter of the third book of his English history, asserts, that St. Colum Cill removed into Scotland in the year of our redemption 565.

558. Aodh, or Hugh, obtained the crown. He was the son of Ainmereich, son of Seadhna, son of Feargus Ceannfada, son of Conull Gulban, son of Niall, the hero of the nine

hostages, of the royal line of Heremon. The mother of this prince, as was observed before, was Bridget, the daughter of Cobthach. This Irish monarch had a long reign of twenty-seven years, and he fought the noted battle of Beallach Dathi, where he obtained a signal victory, and slew Colman Beag, the son of Diarmuid, and 5000 of the enemy were left dead upon the spot: by this means the prophecy of Collum Cill, who particularly predicted this defeat, was accomplished. In the reign of Hugh, the pious Seanagh, the bishop of Cluainioraird, departed the present life; and during his government it was, that Fiachadh, the son of Baodan, son of Muireadhach, who governed the province of Ulster twenty-five years, was killed by the sword of Fiachadh, the son of Deamain, in the battle of Beathadh; about which time died Feidhlim, the son of Tighernach, king of Munster.

This Irish king summoned, by his royal mandate, the princes, the nobility, and the clergy of the kingdom, to meet at the parliament of Dromceat: he had three reasons which induced him to appoint this convention, but the principal occasion was, to concert proper measures to expel and banish a numerous body of men, who were called poets, out of the island: these professors were become very chargeable to the inhabitants, and being of a very covetous disposition, were a grievance insupportable to the people; and upon account of the privileges and immunities enjoyed by these versifiers, from the indulgence of former kings, a third part of the whole kingdom passed under the notion of poets, and professed themselves regular members of that society; for it was a plausible cover to idleness and ease, it being ordained by law, that they should be supported by other men's labours, and billeted upon the people throughout the island from Allhallow-tide till

May. This grievance being represented to the king, he resolved to reduce their number by expelling most of them the kingdom, and by that means to redress this insufferable imposition, and satisfy the desires of his subjects.

But the great reason that incensed this monarch against the poets, and provoked him to drive them out of the island was, for their insolence in demanding the golden bodkin that fastened the royal robes under the king's neck, and was esteemed so sacred and unalienable, that it was carefully delivered down from one prince to another, as a royal jewel of singular worth and virtue. This unprecedented demand enraged the king, but he considered it might be of bad consequence to banish them the kingdom, and therefore he resolved to confine them to Dailriada, in the province of Ulster.

It must be observed that this was not the first time the poets fell under the resentment of the Irish princes; for in the reign of Connor Mac Neasa, king of Ulster, who reigned many years before Hugh came to the throne, there was a design to prosecute the poets with the utmost severity of law and justice; for they had, by their behaviour, rendered themselves so obnoxious to the state, and so burthensome to the people, that there was no possibility of appeasing the inhabitants without expelling them the island. But when this resolution of the government was known to the poets, the whole body of them, which amounted to one thousand, met to concert measures to preserve themselves from the impending storm: nor are we to wonder that they were increased to so great a number; for every principal poet, for a mark of distinction, retained thirty of inferior note as his attendants, and a poet of the second order was always followed by a retinue of fifteen. In this convention of poets, after many

debates, it was resolved to leave the island before the sentence of their banishment was pronounced, and retire into Scotland. When the king of Ulster understood their design, he thought it would be inexpedient to transport themselves into that kingdom, and therefore he sent to them Congculion, one of his favourites, with a commission to treat with the malecontents, and allow them a continuance of seven years in the country, as a time of probation; and if they did not reform their conduct before the time expired, they were to be finally banished. An ancient poet has recorded this transaction in this manner:

Connor, the most renowned king of Ulster,
A friend to arts, a patron to the learned,
Protected by his great authority
The poets for seven years, who liv'd in peace
Throughout the island.

Within the time allowed, the poets by degrees found means to disperse themselves over the whole nation, and gave no uneasiness to the people; so that they lived unmolested till the reign of Fiachadh, son of Baodan, king of Ulster, and from the time of Fiachaidh, to Maolchabha, son of Diomain, son of Carril, who governed the same province and so they continued unpersecuted, till Hugh, the son of Ainmereach, became monarch of the island. Three several times this profession of men had rendered themselves offensive and insufferable to the people, who represented their oppression to the state, and petitioned for their expulsion; but they were still protected by the mediation of the kings of Ulster, who received them into that province, and were answerable for their behaviour. When the first attempt was made towards their banishment, Connor, king of Ulster,

interposed, and professed himself their patron and advocate, and reprieved their punishment for seven years, notwithstanding they were above a thousand in number. The second persecution they brought themselves under, was taken off by the interest and authority of Fiachadh, the son of Badan, who governed the same province, and entertained them for the space of one year; for by this time their number was reduced, the whole body amounting to no more than seven hundred, with an eminent poet at the head of them, called Eochaidh Riogh Eigeas, as another poet has recorded in this manner:

The learned Eochaidh Riogh Eigeas,
The celebrated poet of the age,
With all his followers of the same profession,
Were kindly entertain'd by Fiachadh,
And saved from punishment.

The third design to expel the poets was prevented by the seasonable intercession of Maolchabha, king of Ulster, who received them into his favour, and saved them from banishment; for at this time they made a considerable figure in the kingdom by their numbers, which increased daily, and amounted completely to 1200. The principal poets, who had a sort of a jurisdiction over the rest, were Dallan, Forguill, and Seanchan. This deliverance of the poets is recorded in the following lines:

The valiant Maolchabha, king of Ulster,
From exile sav'd, by his authority,
The poets of the island; in his province
He entertain'd them, abandon'd and forlorn,
As the great patron of the Irish muse.

The second reason that prevailed upon the king to summon, by his royal mandate, the great assembly of Dromceat, was in order to settle a constant tribute upon the tribe of the Dailriads in Scotland, who owed homage to the crown of Ireland, and paid an acknowledgment called Eiric, which signifies ransom or kindred money, to the king. This tax was first laid upon them by Colman, the son of Comhgealladh; but they had of late refused to contribute their proportion, which Hugh, the reigning monarch was resolved to insist upon, and accordingly the matter was fully debated in this convention. Colman, who first obliged them to be tributaries to the Irish, has taken notice of their subjection in this manner:

The Dailriads, I ordain, shall pay
Eiric, as tribute to the Irish crown,
And with their troops endeavour to support
The king by sea and land.

The third occasion for which Hugh assembled this convention of the nobility and gentry of the kingdom was, to deprive Scanlan More, the son of Cionfhaoladh, of the command of Ossery, who had refused to pay the revenue arising from that country into the public exchequer, and converted it to his own use. His post and authority the king designed to confer upon Jollan, the son of Scanlan, who was exceedingly well qualified to govern that people, and gave security to the king that he would be punctual in the payment of the taxes laid upon him. These were the reasons for which the king convened this parliament of Dromceat, as these ancient lines expressly testify:

The Irish monarch summon'd by his writs
The parliament of Dromceat; the subjects in debate

Were, the expulsion of the poets, the ancient tribute
Of the Dailriads, and the just deposing
Of Scanlan, prince of Ossery.

Having mentioned the convention of Dromceat, and the occasion of their meetings, it may not be improper to give a particular account of the members of that assembly, which consisted of the princes, and the principal nobility and gentry of the kingdom. There met, upon the summons of the king, Criomhthan Cear, king of Leinster; Jollan, son of Scanlan, king of Ossery; Maolduin, son of Aodhna or Hugh Beannain, king of West Munster; Guaire, son of Colman, king of Clan Fia-chadh, north and south; Firghin or Florence, son of Aodhna or Hugh Dubh, son of Criomhthan, king of the whole province of Munster; Criomhthan Deilgeneach, king of West Ireland; Ragalach, son of Uadhach, king of Tuatha Taighdean, and Breifne ó Rorke to Cliabhan Modhuirn; Ceallach, son of Cearnach, son of Dubh Dothra, at Briefne ui Reyly, Congallach Ceanmhaguir Tirconconuill; Fearguill, son of Maolduin on Óilioch: Guaire, son of Conguill on Ulster; the two kings of Oirgiall, their names were Daimin, son of Aongus, from Colchar Deasa, to Fionn Carn at Sliabh Fuaid, and Hugh, son of Duach Gallach, from Fionn Carn at Sliabh Fuaid, to the river Boyne. St. Collum Cill likewise attended this assembly of Dromceat; for he had notice sent him into Scotland of the meeting, and the principal motives that occasioned it, and he immediately transported himself from Aoií, where he lived, and was accompanied by a great number of religious persons who were allowed to sit in this assembly. This saint was followed into Ireland by a retinue of twenty bishops, forty priests,

fifty deacons, and thirty students in divinity, who were not yet admitted into holy orders. This transaction is transmitted to posterity in the verses of an old poet called Ambra Colluin Cill, which may be translated thus:

St. Collum Cill arrived at Dromceat,
Followed by a retinue of his clergy;
By twenty prelates of superior order,
By forty presbyters and fifty deacons,
And thirty students in divinity
Not yet ordained.

I confess it may seem surprising that Collum Cill, who was no more than an abbot, should be attended by prelates, who were of a more excellent order among the clergy; but the seeming difficulty will cease, by observing what the venerable Bede asserts, in the fourth chapter of the fifth book of his English history, where he treats of the bishops of the island of Aoi, in Scotland, and declares that the Scottish bishops acknowledged the superior jurisdiction of the abbots of Aoi, and in the ancient times paid them spiritual obedience; his expression is,* “The island of Aoi was used to have an abbot, who was a priest, for its governor, to whom not only the whole province, but also the bishops, by an unusual order, owed submission, after the example of the founder and the first teacher, who was not a bishop, but a priest and a monk.”

From the testimony of this learned writer we are to understand, that St. Collum Cill was the

* Solet ipsa habere protectorem semper abbatem presbyterum, cujus viri et omnis provincia et ipsi etiam episcopi ordine inusitato debent esse subjecti, juxta exemplum primi doctoris illius qui non episcopus sed presbyter extitit et monachos.

first teacher that attempted to propagate the Christian faith among the Picts, in the north of Scotland; for which reason, not only the priests and the monks submitted to the authority of Collum Cill, and his successors in the island of Aoi, but the prelates of the kingdom likewise were under their jurisdiction, and paid them obedience. And therefore the bishops, who were instructed in the doctrines of Christianity by Collum Cill, thought it their duty to attend upon him into Ireland, to the assembly of Dromceat. We have an account in the ancient manuscripts, of a remarkable circumstance relating to this saint, who, it seems, had obliged himself never more to look upon Irish ground, and therefore to prevent his sight, he wore a sear-cloth over his eyes during the voyage, and all the time he continued in the island. There was a very holy person called St. Molaise, who had sent Collum Cill into Scotland, as a religious penance for some offence he had committed, and enjoined him, under solemn penalties, never more to behold Ireland with his eyes; and Collum Cill religiously observed his commands; and never was refreshed with a glimpse of light till the assembly broke up and he returned into Scotland. St. Molaise wrote a poem upon this occasion, wherein are these lines:

The pious Collum Cill with his retinue
Sail'd from the isle of Aoi, and arriv'd
In Ireland; but by the discipline of the church
Enjoin'd, he never with his eyes beheld
The country.

The occasion of this severe penance inflicted by St. Molaise, was to correct the vindictive nature of St. Collum Cill, who had embroiled the kingdom in great confusion, and to gratify his revenge,

was the promoter of the following bloody engagements; the battle of Cuill Dreimne, the battle of Cuill Rathain, and the battle of Cuill Feadha. The battle of Cuill Dreimne was fought, as St. Ciaran testifies, in an ancient manuscript called Jobhuir Chiaran, upon this occasion. During the time of the sessions of the royal parliament of Tara, that was summoned by Diarmuid, the son of Feargus Ceirbheil, king of Ireland, it unfortunately happened, that Cuarnon, the son of Hugh, son of Eochaidh Fioncharna, killed a gentleman against the established laws and privileges of that convention. The king, resolved to preserve the rights and the dignity of that assembly, ordered Cuarnon to be executed; but he escaped the hands of justice at that time, and implored the protection of the two sons of Earca, Feargus and Daniel, who gave him refuge; and for the better security of his life, they committed him to the care of St. Collum Cill, as to a religious sanctuary, which no authority would presume to violate. But notwithstanding the piety and the character of his keeper, the crime of the offender was of that importance that justice found him out in his retirement and deprived him of his life. This sacrilegious violence, as it was judged to be, so enraged St. Collum Cill, that his passion urged him on to revenge; and incensing the northern Clanna Neill, with the injury he had received and the impiety of the fact, they took arms in defence of the saint; and in an outrageous manner demanded satisfaction of Diarmuid, for violating the holy asylum, and putting the offender to death; the king thought to chastise their sedition with the sword, and marched against them with his forces; a terrible engagement followed, and after a bloody conflict the royal army, supported by the provincial troops of Connacht, was defeated, and that martial clan obtained

a complete victory, not a little owing (says the manuscript) to the fervent prayers of Collum Cill.

There is another record, called The Black Book of Molaga, which gives a different account of the battle of Cuill Dreimne. This chronicle relates, that there was a copy of the new testament transcribed from the book of Fiontan, which was claimed by no proprietor, and therefore Fiontan insisted that the copy was his, as it was written from the original which was in his hands. Collum Cill was of another opinion, and strenuously urged, that since it was unknown who wrote it, he might as well lay claim to it as another, and resolved to prosecute the matter to the utmost. This dispute was managed with great violence and acrimony on both sides, and occasioned such disturbance, that Diarmuid was obliged to interpose and decide the dispute. The king heard the pretensions of both parties, and weighing deliberately the arguments that were offered, he gave sentence in favour of Fiontan, using this familiar proverb, that 'the cow and the calf ought always to go together; and therefore the proprietor of the original had an undoubted right in the copy, till the transcriber who was the true owner, thought fit to lay in his claim.' This repulse was resented by St. Collum Cill, who found means to engage the king in a war, which occasioned the memorable battle of Cuill Dreimne. The battle of Cuill Rathain, fought between the Dailnaruidhe and the inhabitants of Ulster, was occasioned by the resentment of St. Collum Cill, who had received some affront from Comhgall, and resolved to revenge it with the sword. Comhgall raised the forces of that province to oppose him, and both sides came to an engagement. The battle of Cuill Feadha was likewise fought by the procurement of St. Collum Cill. In this

action he encountered the forces of Colman, the son of Diarmuid, who had raised a numerous army in defence of his son Colman, who had unfortunately killed Baodan, the son of Ninneadha, king of Ireland, at Leim an Eich, which young prince was committed to the charge and tuition of St. Collum Cill.

It has been observed before that St. Collum Cill came out of Scotland, attended by many prelates, presbyters and deacons ; and when he came near Dromceat, where the principal of the kingdom were assembled, the wife of Hugh, king of Ireland, was incensed at his arrival, and commanded her son Conall to use these religious foreigners with contempt and disrespect, and not to regard their office, nor give them the least countenance or protection. This uncivil design was soon communicated to St. Collum Cill, who being of a quick resentment, refused to enter into the assembly, till he had obtained his revenge upon the queen and the prince for this treatment ; and therefore he addressed himself to heaven, and importunately petitioned for an exemplary stroke of vengeance ; which was, that the queen and her waiting lady, who attended near her person, might be punished with a disease which though not incurable, yet should afflict them with long and lingering pains. This infliction was sent by heaven, and obliged the queen and her attendant to confine themselves in their apartments, and not to come abroad. During the time that their distemper continued, the superstitious people of the country imagined that they were turned into cranes ; for it happened that two cranes, that were never observed before, frequented an adjoining ford, which made the poor rusticks fond of this opinion. A poet of that age severely lashes this superstitious conceit,

and among other satirical lines has these following :

The queen astonish'd at her feathers stood,
And with her maid transform'd, frequents the flood :
But when she sees a coming storm, she sails
Above the clouds, and leaves the lowly vales.

The reason of the saint's resentment against the servant was, because she was the messenger employed by the queen to the young prince, to prejudice him against the reception of St. Collum Cill and his attendants.

After St. Collum Cill had accomplished his revenge upon the queen and her servant, he entered the assembly, where he was received with singular respect, and had the honour to be placed next to Conall, the son of Hugh, son of Ainmereach, king of Ireland, and the nobility and gentry that belonged to him. But when the young prince observed that the clergy were admitted into the convention, and seated in so eminent a place, he was moved with indignation, and incensed twenty-seven of the most furious and passionate of his friends, who obeyed the commands of Conall, and in a most barbarous manner insulted the clergy, by pelting them with turfs and dirt, till they were covered with filth, and some of them very much bruised by this violent and uncivil treatment. St. Collum Cill was amazed at the indignity, and undertaking the cause and protection of his followers, he expostulated with the assailants, and boldly enquired at whose instigation it was, that the privileges belonging to that assembly were so outrageously violated, and the rights of the particular members so insolently invaded? And when he understood that Conall, the king's son, was the director and the principal cause of this barbarity,

he warmly represented to the prince the heinousness of the fact; and, as the chronicle goes on, he caused twenty-seven bells to be rung, and by these bells he laid the most heavy curses and dreadful imprecations upon him; which had that effect, as to deprive Conall of his sense and understanding, and in the end occasioned the loss of his estate, and of the succession itself to the crown of Ireland. This cruel prince, from the curse laid upon him by ringing the bells, was afterwards distinguished by the name of Conall Clogach.

Hugh, the king of Ireland, had another son, whose name was Daniel, a prince of a more humane and courteous disposition than his brother, and who professed a reverend regard to the Christian religion, and the clergy that officiated in the administration of it. St. Collum Cill applied himself to this young prince, who received him suitable to his character and holy function; he instantly rose up, and kissed the cheek of the saint; and among other testimonies of respect, he resigned his seat, and placed St. Collum in his own chair. The saint was so affected with this uncommon courtesy and condescension, that he pronounced a benediction over the young prince, and prayed solemnly to heaven that his life might be crowned with prosperity and happiness, and after the decease of his father, he might succeed him in the throne of Ireland, and be a blessing to his people. The prayers of the saint had their desired success; for Conall, as his right and inheritance, his brother being incapable to govern, was possessed of the sovereignty of the island, and ruled the kingdom thirteen years.

After these civilities had passed between the saint and the young prince, St. Collum Cill addressed himself to the king, who was in a separate apartment from the rest of the assembly, and the

young prince Daniel with him. The king was somewhat surprised at the appearance of the saint; for by the miracles which he had performed, and by the constant success of his prayers, he became terrible to the Irish court, and the king himself had a great awe upon him when he came into his presence; but, notwithstanding, he was received with great ceremony and outward respect, which proceeded perhaps more from fear than any sincere value for his person or his character. The saint was willing to prove the integrity of the reception, and to make trial of the king's favour, and therefore he told him, that he had three requests to propose, which, if they were granted, he should be convinced, that the civility and reverence shewed him outwardly by the king was real and undisguised. Hugh, afraid to disoblige the saint, replied, that whatever his petitions were, if it was in his power, they should certainly be granted. St. Collum made answer, that he was able to gratify his desires, which were, that he would retract his purpose of banishing the poets, and driving them out of the kingdom; that he would discharge Scanlan More, king of Ossery, from his confinement, whom he kept in his custody as a prisoner; and that he would not transport his army into Scotland, to raise the chief rents and contributions of the Dailriada, or advance their tribute beyond what was paid to his predecessors. The king said in answer, that it would be of infinite prejudice to his government to give any protection to the poets, for they were a lazy, covetous, and insatiable body, and an insupportable grievance to the people; that their numbers increased daily, every superior poet taking state upon himself, being followed by a retinue of thirty, and those of a lower order retaining a proportionable

number of attendants suitable to their several degrees, so that a third part of the whole kingdom had entered themselves into the society of the poets, to the great decay of trade and industry, and the sensible impoverishment of the country; and therefore he was obliged for the ease of his subjects, and his own safety, to purge the island of them, and transplant them into new settlements. The saint patiently attended to the king's reasons, and convinced by the force of his arguments, he replied, that it was necessary that the college of poets should be reformed but not suppressed; that he would consent to the reduction of their numbers, and the degrading the greatest part of them; yet it would be a support and emolument to the royal dignity, if his majesty, after the example of the preceding kings, retained a poet of honesty and distinction in his court, and would allow that every provincial prince in the island should enjoy the privilege of a learned poet in his retinue; and that every lord of a cantred should likewise maintain a poet, if he pleased, to preserve the exploits, and record the genealogy of his family. This proposal was accepted by the king, the expulsion of the poets was prevented, and this regulation was the standard by which the society of poets were directed in future ages. This agreement between St Collum Cill and the king of Ireland is thus transmitted to us, in the lines of an old poet, called Maolruthuin :

The poets were secur'd from banishment
By Collum Cill, who by his sage advice,
Softened the king's resentment, and prevail'd
That every Irish monarch should retain
A learned poet; every provincial prince,
And lord of a cantred, were by right allow'd
The same privilege and honour.

From this establishment by Hugh, the king of Ireland, and St. Collum Cill, arose the continued custom for every Irish monarch to maintain a most learned and accomplished poet in his court, for his own use and service : every provincial prince and lord of a cantred had the same liberty allowed, and were obliged to settle a fixed salary upon their poets, that was sufficient to afford them an honourable maintenance, and secure them from the contempt of the people. In those ages the persons of the poets were esteemed sacred, and their patrimonies and properties inviolable. In public wars and commotions, they were exempted from plundering and contributions, they paid no taxes or acknowledgments to the state, and their houses were invested with the privileges of a sanctuary, and not to be forced without sacrilege and impiety. There were colleges erected, and large revenues settled upon them in the nature of universities, where learning and arts were taught and encouraged. Rath Ceannaid was an academy in those times, and so were Masruidh and Maigh Sleachta in Breifne: here free schools were opened, and youth educated and instructed in antiquity, history, poetry, and other branches of valuable and polite learning.

In the reign of this Irish monarch, Eochaidh Eigeas was the most excellent poet, and president of all the body throughout Ireland; he was known by another name, and by some called Dallan Forgaill: this governor of the society had authority to examine into the qualifications and abilities of novices and candidates, and upon admission, he sent them into the several provinces of the island; particularly he recommended Hugh Eigeas to Crioch Breag, and Meath Urmaol he ordained the chief poet in the two provinces of Munster; Seanchan, son of Uairfeartaig, he appointed to the

province of Conacht, and Fírb, the son of Muir-eadhach, he fixed in the province of Ulster, and settled a poet of good learning and ingenuity in the family of every lord of a cantred through the whole kingdom. These poetical professors had free lands and revenues assigned them for their support, by their several patrons; they were exempted from tax and plunder, invested with valuable privileges, and, over and above their salaries, were paid for every poem they composed, by the person or family that employed them.

The second request, that St. Collum Cill preferred to Hugh, the king of Ireland, was the release and enlargement of the king of Ossery; but this petition was denied, which so displeased the saint, that he replied boldly, that Scanlan should be discharged, and that very night should untie the strings of his brogues at the time when he was offering up his midnight devotion.

The third favour, that St. Collum Cill desired of the king of Ireland, was, that he would not attempt to transport an army into Scotland, to raise the tribute and taxes that were usually paid by the tribe of the Dailriada; for it would be an encroachment upon their ancient privileges, and contrary to the established laws of his predecessors, to commit hostilities upon that honourable clan, which was always ready to assist the Irish crown with their arms, and expose their lives with great bravery in its defence. But this remonstrance, how reasonable soever, had no effect upon the king, who resolved to invade Scotland with a powerful army, and compel that tribe to gratify his demand. The saint made answer, that Providence had taken that illustrious clan into its peculiar protection, which was able and resolved to set bounds to the tyranny and exactions of the Irish crown, and

would deliver the Dailriadas from so unjust and unprecedented oppressions ; and this was spoken with a prophetic spirit, and was afterwards literally accomplished. After this discourse between the king and the saint, he with the retinue of the clergy took leave of the court, and prepared to return to Scotland. An ancient manuscript, called Leabhar Glin da Loch, observes, that Aodhan, the son of Gabhran, son of Domanguirt, was present at the assembly of Dromceat, and was allowed a place in the convention, and that he was among the attendants of saint Collum Cill, when he had the last intercourse with the Irish monarch, and made his compliments at his departure. The same valuable record asserts, that the assembly of Dromceat sat constantly, without prorogation, for the space of a whole year and month, where most excellent laws were established and admitted, for the correcting of abuses in the state, and for the future government of the people.

When St. Collum Cill had taken his final farewell of the king and the Irish court, he withdrew and came with his followers to a place called Dubh Eeaghluis, in Inis Eogain, where Scanlan, the king of Ossery, was confined in close custody ; and the night after he arrived (as the old chronicle, tinctured, I am afraid, with ignorance or superstition, particularly mentions) a most miraculous event happened ; for a large pillar, as it were of fire, appeared in the air, which it enlightened, and directly hung over the apartment where Scanlan was imprisoned under a strong guard, and loaded with chains. The soldiers were astonished at this fiery appearance, which was exceeding bright and terrible, and under surprise fell flat upon their faces to the ground. All the castle was illuminated as at mid-day, and a beam of light darted into the

room where the king of Ossery lay, groaning under the weight of his irons, and (as the tale goes on) he heard a distinct voice, which called to him aloud, 'Stand up Scanlan, give me your hand, fear nothing, leave your chains and fetters behind you.' The king was in amaze at the vision and the voice; but he took courage upon recollection, and rose up, and gave his hand to an angel in human shape, who led him out of the apartment, his feet being at liberty, and his chains falling off of their own accord. The guards were surprised as the angel was conducting the king, and demanded who they were that dared to force the prison against the king's command. The angel replied, that Scanlan, king of Ossery, was delivered from his imprisonment; which answer confounded the soldiers, for they thought it impossible that any human power would make so desperate an attempt. And by this means the king obtained his liberty.

When they had passed the guards, the king was presented to St. Collum Cill, with whom he was to continue that night; and the saint being disposed to sleep, intended to take off his brogues, but was prevented by the king, who untied them, as St. Collum Cill had predicted. The saint, in surprise, demanded who had loosened his strings; the king answered he had done it, which gave the saint great satisfaction, because he had frustrated the design of Hugh, the king of Ireland, upon that prince, and procured his delivery from a cruel imprisonment.

The king of Ossery was severely used during his confinement; his apartment was mean and unbecoming his quality, his diet hard and exceeding coarse, his keepers allowed him nothing but salt meat, which so violently inflamed his throat, and raised his thirst, that when St. Collum Cill would

have talked with him about the circumstances of his usage, and the posture of his affairs, his mouth was so dry, that he could not speak plain, or give an answer, but made signs, and by a confused noise signified that he wanted drink. The saint immediately relieved his thirst, and commanded Baoithin, one of his followers, to give the king a large bowl top full, which the king joyfully accepted, and finished at three draughts. After his thirst was thus assuaged, and his throat cooled, he was able to discourse, and answered the saint particularly to every question, and made him acquainted with his nearest concerns. From the impediment that was in the speech of the king, occasioned by his thirst, the posterity of Scanlan, who succeeded him in the command of Ossery, were observed to stammer, and to pronounce their words with a great deal of trouble and difficulty. The king being thus restored to liberty, was advised by St. Colum Cill to return to his government, and appear publicly in the administration of affairs. But Scanlan apprehended the resentment of Hugh, king of Ireland, who would be apt to seize upon him again, and commit him to prison, under a stronger guard, with worse usage. The saint told him not to fear, and to inspire him with courage, he bestowed upon him his episcopal staff, as a security and protection, with a command to leave it for him at his convent at Armuigh, in the county of Ossery. The king, under this sacred assurance of safety, returned to his court, and reigned over his people, as long as he lived, without any disturbance or invasion from Hugh, king of Ireland.

Séanlan, from a principle of gratitude, acknowledged the favours he had received from St. Colum Cill, to whom he owed his life and delivery, and enacted a law, which should oblige his subjects, who were masters of families, to pay three

pence a year towards the support of the convent, which St. Collum Cill had erected at Armuigh in the county of Ossery; and this tax was to be levied from Bladhna to the sea-side. An old poet of good authority, who composed upon the Amhra or the Vision of St. Collum Cill, has recorded this transaction in the following lines :

It is establish'd by my royal law,
Which I require my subjects to obey,
That every master of a family,
Who lives within th' extent of my command,
Should three pence offer, as a yearly tribute,
To the religious convent of Armuigh.

After this revenue was settled upon the convent by a legal establishment, St. Collum Cill pronounced a solemn benediction upon the royal family of Scanlan, and upon the whole country in general ; but limited by this condition, that the king and the people should pay obedience to the governor of the convent, who was to exercise a sort of spiritual jurisdiction over all Ossery; and likewise, that they would be just and regular in the payment of the yearly revenue that was fixed by law upon themselves and their posterity. An account of this transaction is transmitted to us in the same poem, called The Vision of St. Collum Cill: the verses may be thus translated :

The fruitful land of Ossery I bless,
The king, his, family and all his subjects,
Who from a conscience of religion
Have bound themselves a yearly tax to pay,
And fix the same on their posterity.

It is to be observed, that St. Collum Cill, whose memory is so valuable among the ancient Irish, was called originally at his baptism by the name of Criomthan ; and, if we believe the book that gives

an account of his Vision, (whose testimony may perhaps be questioned in some particulars), his guardian angel, who always attended him, was known by the name of Axall; and his evil genius, who followed him as a plague to infect his mind, and inspire him with impious thoughts and wicked designs, was called Demal. This we find recorded (though with what certainty it is hard to say) in the same treatise which relates the most memorable acts of this saint.

The pious Christian hero, Collum Cill,
 When he was baptiz'd, received the name
 Of Criomthan o Cuin; his guardian angel
 Was the most watchful Axall; but the demon,
 Who, with infernal malice stung, attended
 Upon the saint to torture and torment him,
 Was called Demal.

This change of his name happened when he was under the tuition of Florence, or Finghin Moigh Bille, who was the tutor that instructed him in the doctrines of religion, and had the principal care and management of his education. This master allowed his pupil liberty one day in the week, to divert himself, and go to the neighbouring town, to play with his companions who were youths of the same age; and being a child of a very modest and agreeable disposition, his company was desired by all the children in the country, who, upon the day that he was to go abroad, would resort to the door of the monastery to receive him; and when they saw him coming to the gate they would from a transport of joy lift up their hands, and cry, 'Here comes Collum na Cille,' which in the Irish language signifies, The pigeon of the church; for he was a child distinguished for a meek behaviour, and the title was applied to him with great propriety. When the abbot Florence, who was

his guardian, observed the name his companions had bestowed upon the youth, he began to think it was the will of heaven that he should be so called, and from that time he gave him the title of Collum Cill, and never used the name of Criomthan, which was given him at his baptism.

Nor is it surprising to find an alteration in the name of this saint ; for such changes happened frequently among the saints, who were often distinguished by new names. This we observe in a religious person called Muchoda, who was a disciple of St. Patrick, and was originally called Carthach ; the same we find in Caomhan, who at the font received the name of Mac Neile ; and St. Patrick himself was called Sicar at his baptism, but when he came to confirmation he had the name given him of Gemmus Magnus, and afterwards when Celestine the Pope of Rome, sent him into Ireland to propagate the Christian faith, he again changed his name and called him Patrick. Upon this occasion I might instance Fionnbhair of Cork, and many others of exemplary piety, who were distinguished upon occasions by different names, in the same manner as St. Collum Cill, who from his youth was known by that name, notwithstanding he received the name of Criomthan when he was baptised.

It must not be omitted in this place, that the father of St. Collum Cill was naturally an Irish man, his mother was likewise of the same country, and not of a Scottish descent, as some partial historians of that kingdom would willingly impose upon the world ; and to confirm this truth we have the authority of a book called the Chronicle of the Saints of Ireland, which expressly asserts, that Feidhlin, the son of Feargus Ceannfada, son of Conull Gulban, the son of Niall, the great hero of the nine hostages, was the father of St. Col-

lum Cill ; and as a farther evidence it may not be improper to subjoin the following verses, translated from an old poet, whose testimony cannot be disputed :

The most religious Collum Cill
 Descended from the royal race of Felix,
 Son of Feargus, most renown'd in war,
 Son of the invincible Conull Gulban.

This is the genealogy of St. Collum Cill by his father's line ; and that he was likewise of Irish extraction by the family of his mother, appears from the testimony of the treatise before-mentioned, called The Vision of Collum Cill, which records, that Eithne, the daughter of Dioma, son of Naoi, who came from the posterity of Cairbre Niafer, king of Leinster, was the mother of this saint. The following verses are translated from the same writer :

Eithne, a noble and virtuous princess,
 Sprung from the illustrious line of Cairbre,
 Was daughter of Dioma, son of Naoi,
 And mother to St. Collum Cill.

This Irish saint mortified his body by a continued course of abstinence and austerity, which by this severe usage became so macerated, that his bones had almost pierced through his skin ; and when the wind blew hard through the wall of his cell, which was unplastered, and forced aside his upper garment, his ribs became visible through his habit ; for by his fasting and other acts of devotion he was no more than the image of a man, and was worn to a very ghastly spectacle. An ancient poet has transmitted this description of St. Collum Cill in the following verses :

This pious saint, as a religious penance,
 Lay on the cold ground and, through his garments
 His bones look'd sharp and meagre ; his poor cell
 Was open to th' inclemency of the winds,
 Which blew through the unplastered walls.

The age of this saint, as the most authentic chronicles relate, was seventy-seven years. This computation is justified by the account of Dallan Forguill, who wrote The Vision of St. Collum Cill soon after his decease. He was a poet, and upon this occasion has these verses :

St. Collum Cill, after a pious life
 Of seventy-seven years, breath'd out his soul,
 And was translated to the heavenly choir
 Of angels and archangels, as a reward
 Due to his virtues.

The first forty-three years of his life he spent in the kingdom of Ireland, which was his native country ; then he removed into Scotland, where he continued thirty-four years. The author of the vision of this saint has recorded these particulars of his life in the lines subjoined :

Forty-three years this Christian hero liv'd
 Among his Irish countrymen, then inspir'd
 With zeal to propagate the Christian faith
 He visited the Scots, to whom he preach'd
 The gospel four-and-thirty years.

The three principal places where St. Collum Cill usually resided, are known by the names of Aoi, in Scotland ; Derry, in the province of Ulster, and Dunn da Leathghlass, where his body was solemnly interred. For these places of abode the saint ever retained a great affection, and mentions them with a particular fondness in these verses, which he composed himself:

My soul delights to meditate and pray
 At Aoi, the happy paradise of Scotland ;
 Derry, the glory of my native isle,
 I celebrate thy praise, by nature bless'd ;
 To Dunn de Leathghlass I bequeath my bones,
 In life a sweet retreat.

St. Collum was naturally of a hale and robust constitution; for the author of his life relates, that when he used to celebrate mass or to sing psalms, his voice might be distinctly heard a mile and a half from the place where he was performing his devotion; and, as we find expressly related in his vision, no evil spirit could bear the divine and harmonious sound of his voice, but fled away far out of the reach of it. To confirm this, it is proper to introduce the evidence of an ancient poet, who, treating of the vision of St. Collum, particularly mentions it; the lines may be thus translated:

St. Collum by his sweet melodious voice
 Expell'd the evil spirits, who from the sound
 Precipitantly fled; for, by heaven inspir'd,
 He charm'd the good, but was a scourge and terror
 To the profane.

There is an account of a wonderful event, to be met with in an old manuscript, which perhaps may be refused belief, but cannot wholly be omitted in this place. The chronicle relates, that when St. Collum Cill was in Ireland, there lived a pagan priest in the county of Tyrconnel, who erected a temple of great beauty and magnificence in those times, and among other curiosities of art and workmanship, he made an altar of fine glass, which he superstitiously adorned with the representation of the sun and moon. It happened that this priest was seized with a sudden distemper, which took away his senses, and he was without

motion, as if he had been in a swoon. The devil, who it seems had a particular resentment against the man, took advantage of the opportunity, and seizing him with his talons, was hurrying him through the air. St. Collum looking up, perceived the fiend upon the wing bearing his prey, and when he was flying directly over him, the saint made the sign of the cross in the air above his head, which so astonished the devil, that he let go his hold and dropped the priest, who providentially fell at St. Collum's feet. This deliverance was so gratefully received by the priest, that after a short discourse he became a convert to Christianity, and when he had dedicated his temple to the Christian service, he bestowed it upon St. Collum, and entered himself into a religious order, where he led a monastic life, and became an eminent confessor of the faith of Christ. In the reign of Hugh, son of Ainme-reach, king of Ireland, the celebrated St. Collum was removed to a better state.

It is to be cautioned in this place, that the saint we are speaking of, was Collum Cill, the son of Feidhlin, son of Feargus; for many excellent and pious persons in Ireland were afterwards known by the same name. That valuable record, called *Leabhar Ruadh Mac Eogain*, and the Chronicle of the Irish saints, expressly assert, that many religious men, and exemplary women, and abbesses of that kingdom, had the same name; they take notice that there were twenty-two saints in Ireland called St. Collum, the first of which name was the saint whose piety and virtuous acts have been described, and in honour of whose memory every one was desirous of that title, as a sort of check and restraint upon immorality and vice, and a signal example of temperance, charity, and every other Christian virtue.

We are told that there were fourteen religious persons in Ireland, known by the name of Breannuin; the principal two were Breannuin Biorra and Breannuin Ardfeart: and we find that there were twenty-five saints in that kingdom called Ciaran, particularly those holy men Ciaran Cluana Mac Naois, Ciaran Saigre, Ciaran Tiabruide Naoi, and Ciaran Cille Fionnuidhe. Thirty were distinguished by the name of Aodhan, and seven called Bairrfionn, of whom Bairrfionn, who lived in Cork, was of superior note; this person had another name, and was called Fionnbhair of Cork, and was the son of Amergin, son of Dubh Daibhin, son of Nineadha, son of Eochaidh, son of Cairbre Ard, son of Bryen, son of Eochaidh Moidhmeodhin, king of Ireland. In the convent of Cork, the governor of which religious house was this Fionnbhair, there were seventeen prelates constantly residing, and seven hundred of the clergy. There were fifteen holy women in Ireland, who were distinguished by the name of Bridget; the most eminent of them was Bridget, the daughter of Dubhthaig, who lived in the province of Leinster, and the character of this pious woman is highly valued and esteemed among the religious throughout Europe. It is certain that she descended lineally from the posterity of Eochaidh Fionn Fuathnairt, who was a famous prince, and brother to the renowned Conn, the hero of the hundred battles; as we find it particularly mentioned in the chronicle of the Irish saints, where there is a poem that begins with these words, 'Naomh Sheanchus, Naomh Insi Fail,' and has the genealogy of this lady expressed at large in this manner; Bridget, the daughter of Dubhthaig, son of Dreimne, son of Breasal, son of Dein, son of Conla, son of Art, son of Cairbre Niadh, son of Cormac, son of Aongus, son of Eochaidh Fionn

Fuathnairt, son of Feidhlimidh Reachtmar, son of Tuathal Teachtmar, king of Ireland. The religious women that were known by the name of Bridget in that kingdom were fourteen, and were those that follow: Bridget, the daughter of Dioma; Bridget, the daughter of Mianaig; Bridget, the daughter of Momhain; Bridget, the daughter of Eana; Bridget, the daughter of Colla; Bridget, the daughter of Eathtair Ard; Bridget of Inis Bride; Bridget, the daughter of Diamair; Bridget, the daughter of Seannbotha; Bridget, the daughter of Fiadnait; Bridget, the daughter of Hugh; Bridget, the daughter of Luinge; Bridget, the daughter of Fiochmaine; Bridget, the daughter of Flainge.

It was in the reign of Hugh, the son of Ainme-rach, king of Ireland, whose history is now under consideration, that Gaodhil gave over Manuinn Eogan Mac Gabhran, being very aged at that time. Under the government of this monarch, St. Caincatch Achadhbo, descended from the posterity of Feargus, son of Riogh, departed the present life. About this time it was, that Colman Rimidh engaged in the memorable battle of Sleamhna, where the royal army of Hugh, king of Ireland, with his son Conall at the head of it, was defeated; soon afterwards the battle of Cuill Caoll was fought by Fiachadh, the son of Baodan, in which action, Fiachadh, the son of Diomain, was routed and the greatest part of his army put to the sword. After this defeat, Conall, the son of Suibhne, obtained, by his singular bravery, three compleat victories in one day, when he conquered three generals of the name of Hugh, viz. Hugh Slaine, Hugh Buidhe, king of Omaine, and Hugh Roinn, king of O Faile. These battles were fought at Bruighin da Choga, as the following lines expressly testify:

The martial Conall with his valiant troops
Three battles fought, and fortunately conquer'd
The three renowned Hughe, Hugh Slaine,
Hugh Roinn, and Hugh Buidhe, who bravely fell
With all their forces.

Fiachadh, the son of Baodan, and Fiachadh, the son of Diomain, who are mentioned before, were engaged in perpetual quarrels and disputes, which were fomented with great violence on both sides; and they could not be persuaded to an interview and reconciliation, for St. Collum Cill interposed, and by the mediation of his prayers prevailed, that Fiachadh, son of Diomain, had always the advantage of his enemy, over whom he obtained several victories. The unfortunate Fiachadh, son of Baodan, having suffered many grievous defeats, applied himself to St. Collum Cill, and desired him to favour his interest; for he was sensible he was not so much overcome by the arms of his enemies, as vanquished by the irresistible powers of his prayers. The saint expostulated the matter with him, and among other particulars, demanded whether it was his choice to lose his life in battle, and be happy afterwards in the kingdom of Heaven, or to come off victorious over his enemies and be eternally miserable in another state. The ambitious and deluded prince replied, that he would trust his soul into the hands of Providence; but of all things he desired in this world, he would choose to subdue his enemies in battle; for such exploits would make his name immortal and mentioned with honour to all posterity. This answer was very unwelcome to the saint, who lamented the folly of the young prince; but proposing the same question to Fiachadh, son of Diomain, he made a more Christian choice, and preferred the happiness of a future life to all the titles of fame,

and the glory of conquest, which attended the victorious in this world; and the wisdom of this prince was so acceptable to the saint, that he received him under his immediate charge, intreated Heaven for success in all undertakings, and by his prayers obtained victory for him in every engagement.

Every principal family of the nobility and gentry throughout the kingdom of Ireland, expressed a singular veneration and reverence for some particular saint, whose name they invoked, and whose protection they implored upon all occasions; and this will appear evidently from the instances that follow. The families of the Tuathallachs and Byrns applied themselves to St. Caoimhgin, of Glindaloch; the Cinsalachs committed themselves to the care of Maoidog Fearna; the Cavenaghs to Moling; the Moores, in the Irish language *ó Mordha*, addressed to Fiontan of Cluain Aidnach; Ossery called upon Caineach Achasdhó; the O Bryens Apharlach directed their prayers to Seadhna; Muskry Mac Diarmuid placed themselves under the care of Gobnuit; Imocuille fixed upon St. Colman, with many other noble families that might be mentioned in this place. There was not a county or territory in all the kingdom but what had a particular saint, whose name they invoked in all emergencies, and who was made choice of as the guardians of themselves, their families, and fortunes. But the saints we have already mentioned were not the most distinguished; for the most popular names throughout the island were such as Finghin or Florence, of Moighe Bille Ciaran Cluana, Comhgoill Beanchoir, Bridget of Kildare, Eilbe of Imligh, and St. Patrick. These saints are particularly recorded, with the provinces and families they had charge of, by Aongus Ceilede, who composed the book called *Psalter na Rann*,

from whence the following lines are extracted, that were written by the same author :

The illustrious tribe of the O Neills address'd
 Themselves, in their religious offices,
 To the devout St. Collum; the men of Ulster
 Invok'd the help of Finghin Maigh Bille.
 The noble family of the Dalnaruidhe
 Implor'd the kind protection of Comhgoill.
 Bridget, a lady lineally deriv'd
 From a renowned race of kings, took charge
 Of Leinster; and the most devout St. Ailbe
 Presided over Munster. These were saints
 Of an inferior order, when compar'd
 With the divine St. Patrick, who possess'd
 The first place in the Irish calendar,
 And was the guardian angel of the isle.

In the reign of Hugh, son of Aimmereach, king of Ireland, Brandubh, the son of Eochaidh, son of Muireadhach, son of Aongus, son of Feidhlim, son of Eana Cinsalach, was king of Leinster, and governed that province for one year. This provincial prince engaged in a war with Hugh, the Irish monarch, and after several sharp disputes he defeated the royal army in the celebrated battle of Beallach Dunbolg, where Hugh, the son of Aimmereach was unfortunately slain. After this victory, the ancient records assert, that the inhabitants of Leinster rebelled against Brandubh, who rais'd a considerable force to suppress the traitors; but they were supported with superior numbers, and engaged the king in the battle of Camcluain, by Saran Saoibhdearg of Seannboith, in which action the king, after a terrible slaughter of his troops, lost his life. This memorable event is related by an old poet of good authority, in the following lines:

The most heroic Saran Saoibhdearg
 Of ancient Seannboith, with his sword
 Engag'd the valiant Brandubh, king of Leinster,
 And slew him hand to hand.

A. D. 587. Hugh Slaine seized upon the government. He was the son of Diarmuid, son of Feargus Ceirbheol, son of Conall Creamthuine, son of Niall, the hero of the nine hostages, descended from the royal line of Heremon; and he admitted as a partner in the sovereignty, Colman Rimidh, the son of Mortough, son Earca, derived from the same illustrious family. These princes were the succeeding monarchs, and ruled jointly with great friendship for the space of six years. The mother of Hugh Slaine was Mungan, the daughter of Congearuinn, son of Duach, of the province of Conacht; and he contracted marriage with Eithne, the daughter of Breannuin Dall, of the same part of the country: by this lady he had six sons, and their names were Diarmuid, Donagh, Maolbreasail, Maolodhar, Congall and Oilioll. This king was particularly distinguished by the name of Aodha Slaine; and he was known by that title, because his mother was delivered of him upon the river Slaine. In the reign of these Irish princes, Gregory, the Roman pontiff, deputed St. Augustine the monk, with a commission to propagate Christianity in Britain; into which country he came, attended with a great number of clergy, whose business was to obey his orders, and assist him in that religious undertaking. This transaction is contradicted by some writers, who assert, that five missionaries of the name of Augustin arrived in Britain at the same time, which account may be justly suspected to be a mistake. Colman Rimidh fell by the sword of Lochan Diolmhain, and Hugh Slaine was killed by Conull Guthbin: such was the unfortunate end of these princes, who sat jointly in the throne of Ireland.

591. Aodh Uairiodhnach succeeded. He was the son of Daniel, son of Mortough, son

of Muireadhach, son of Eogan, son of Niall, the famous hero of the nine hostages, descended from the posterity of Heremon; and was blessed with a long reign, for he enjoyed the sovereignty twenty-seven years. The mother of this prince was Bridget, the daughter of Orca, son of Eiric, son of Eachach; and the occasion of his being called Aodh Uairiodhnach was, because he was troubled with acute pains, and frequently felt stitches in his side; for the word Jodnach in the Irish language, signifies in the English, a cold stitch, and Uair is the Irish word for an hour, (because his distemper was regular in its attack, and seized him constantly at certain hours,) so that by joining these words together they sound Uairiodhnach. This tormenting disease was a great affliction to the king, and was very sharp and violent while it lasted, insomuch that the king would cry out as if upon the rack, and offer his kingdom to be eased of it for one hour. But notwithstanding he was subject to these pains in his body, he was a prince of a martial disposition, and could well endure the fatigues of war. His reign met with frequent disturbances from Aongus, the son of Colman, who was at length totally defeated in the memorable battle of Odhbha, in which bloody conflict Conall Laoghbreag, the son of Aodha Slaine, the preceding monarch, lost his life; soon after this action Aodh Uairiodhnach, king of Ireland, was killed in the battle of Da Fearta.

A. D. Maolchobha succeeded in the Irish
618. throne. He was the son of Aodh or Hugh, the son of Ainmereach, son of Seadhna, son of Feargus Ceannfada, son of Conull Gulban, son of Niall, the celebrated hero of the nine hostages, derived from the royal stock of Heremon, and administered the government four years. The consort of this monarch was Craoiseach, the

daughter of Hugh Fíonn, king of Ossery; and he fell by the victorious sword of Suibhne Meain, in the dreadful battle of Bealgadin.

Suibhne Meain seized upon the crown.
 A. D. 622. He was the son of Fiachra, son of Fearadhaich, son of Mortough, son of Muireadhach, son of Eogan, son of Niall, the renowned hero of the nine hostages, a lineal descendant from the royal race of Heremon, and enjoyed the sovereignty thirteen years. It was in the reign of this Irish monarch that St. Caomghin of Glindaloch was translated to a better state, after he had been blessed with a long life of 120 years. This religious person was the son of Caomhloga, son of Caomhheadha, son of Curile, son of Feargus Laeibhdearg, son of Meisin Cuirb, who came from the posterity of Labhra Loingseach. Under his government likewise died Hugh, who was otherwise called Aodha Beanain, king of Munster; and about the same time was removed by death out of the present world, the most pious St. Adamain, son of Ronain, son of Tinne, son of Aodha, son of Coluim, son of Seadhna, son of Feargus, son of Conull Gulban, son of Niall, the hero of the nine hostages. The wife of Suibhne Meain, king of Ireland, was Rona, the daughter of king Ua Durtri. This prince met with an untimely fate, as did most of his predecessors, and was slain by Conall Claon, son of Sganlann Sgiath Leathan.

Daniel possessed the sovereignty of Ireland.
 635. land. He was the son of Hugh, son of Ainmreach, son of Seadhna, son of Feargus Ceannfada, son of Conull Gulban, son of Niall, the hero of the nine hostages, descended from the royal posterity of Heremon, and sat upon the throne thirteen years. It was this prince that fought the terrible battle of Dun Citherne, where

he engaged Conull Claon, whom, after a dreadful slaughter of his best troops, he routed and drove out of the field. In the reign of this Irish monarch, St. Fiontan, who was likewise known by the name of Muna, exchanged this life for a better; and about the same time Carthach Mochuda was banished from Rathán to Lismore. Under the government of this prince happened the death of Mochua and Molaise, the pious bishops of Leithglin. Carthach Mochuda before-mentioned, was a descendant from the noble family of Ciar, son of Feargus Mac Roigh, and undertaking a pilgrimage from Kerry to Rathán, when he arrived there he erected an abbey in that place, and settled some monks in it, to the number, as an old record asserts, of 710. These religious persons were distinguished by their piety and holy lives, and their character was so valuable among the people, that it was given out, that an angel usually conversed with every third person in a familiar manner.

The great reputation of these monks of Rathán raised a jealousy among the religious, who lived in the convent of Jobh Neil, and lost ground considerably in the affections of the people. To recover their character they sent messengers to Mochuda, to desire him to leave Rathán, and repair to his own country which was the province of Munster. The saint refused the invitation, and replied resolutely, that he would never forsake his pious monks of Rathán till he was compelled by violence, either by a king, or a bishop invested with proper authority. This answer enraged the monks of Clanna Neill, who resolved to force the saint from Rathán, incensed Blathmac and Diarmuid, who came attended by a body of northern clergy, in a tumultuous manner, with a design to seize upon Mochuda, and drag him out of his

convent. When the saint was informed of the violence projected against him, and that his enemies were approaching, he despatched a Pictish nobleman of Scotland, who was a lay monk in the house, to treat with Blathmac, and desire the favour of continuing with his monks at Rathán for the space of a year longer without disturbance; the name of this religious Pict was Constantine. Blathmac was prevailed upon to allow a year's respite, and without offering any violence, returned home with his followers. When the time was expired, Blathmac came to Rathán, expecting Mochuda and his monks would quit the convent; and when he arrived he sent a clergyman into the house, to require the saint to fulfil the agreement, and leave the monastery without giving him the trouble of an ejection; but Mochuda, unwilling to forsake the convent, which he had erected for a religious use, despatched the pious Constantine to Blathmac, entreating him not to proceed in his design, and force him out by violence, and promising him withal, that if he would allow him to continue there with his monks for one year more, he would withdraw without giving him more trouble. This request with great difficulty was obtained, and the saint remained undisturbed till the time expired; but at the end of the year Blathmac with his clergy about him returned to Rathán, and when he found Mochuda and his monks continued in the convent, he raised a company of rude fellows in the neighbourhood, with a design to force the house and apprehend the saint. The leader in this enterprise was Diarmuid Ruaighnigh, who was followed by the principal of the tribe of Cluain Aongusa.

Supported with this assistance, Diarmuid advanced toward the abbey gate, and not attempting to enter, he fixed himself behind the door on the

outside, which stood wide open. Mochuda was soon informed of this attempt, and without any sign of fear or surprise, he came to the gate where Diarmuid was, and when he had addressed him with great civility, he courteously invited him into the convent, but Diarmuid did not accept of the invitation, and could by no means be induced to go in. This denial astonished the saint, who expected to be used with violence, and demanded the reason of his refusal, and whether he did not come with such a number of followers on purpose to seize upon him and his monks, and by force to eject them out of the monastery. Diarmuid acknowledged that the design of his arrival, and those hostile preparations, were to apprehend him, and in case of resistance and opposition to seize him and turn him and his religious out by force; but, says he, I find a compunction in my mind, and dare not prosecute this attempt, which I am concerned that I any way engaged in, for I have that veneration for your professed piety, and the dignity of your sacred character, that I should incur the guilt of sacrilege should I impiously lay hands upon you, or presume to violate this structure, devoted to the purposes of religion and pure worship of God. May that God therefore, replied Mochuda, shower his divine blessings upon you and your posterity; you are worthy to sit on the throne of Ireland, which would be happy under the command of so pious a prince, and I pray God that the crown may be fixed upon your royal head, and by an uninterrupted succession descend to your family for many ages. Nor, continued he, would I have you be concerned at the scoffs and indignities you will be apt to receive, on your return to Blathmac and his profane companions; for they will in derision bestow a title upon you, and call you by the name of Diarmuid Ruaighnigh,

yet that name shall be a distinction of honour to yourself and your posterity.

With this encouragement from St. Mochuda, Diarmuid returned to Blathmac, who, expecting the saint and his monks, passionately enquired why he had not entered the convent, and forced away the members of the house if they refused to follow him with consent. Diarmuid replied, that he never designed to offer violence to so religious a person; to which answer Blathmac returned scoffingly, 'that, I confess, was Ruaighnigh,' which was as much as to say, it was charitably done; for the word Ruaighnigh in the Irish language, signifies charitable in the English. The whole company immediately derided him with the same appellation, and by that means the prediction of the saint was accomplished; upon the account of this circumstance the descendants of Diarmuid were called Sliocht Diarmuda Ruaighnigh for many generations.

Blathmac still persisted in his resolution of forcing the convent, and expelling the monks; and followed by a number of rude profane people, he advanced towards the abbey. The gate was found open, and he seized Mochuda, and using him in very rude and disrespectful manner, he thrust him and his monks out of their apartment, and made fast the gates. This barbarous treatment was so resented by the saint, that he cursed him with dreadful imprecations, and implored heaven to revenge this cruel persecution upon his family.

Mochuda, after this expulsion, was uncertain whither to retire and conduct his followers, but at length he resolved to lead them towards the county of Deisies, in the province of Munster; and while the saint was upon his journey, as the chronicle asserts, he performed many miracles, and worked wonders among the people. When he arrived in

that country with his monks, he applied to the king of the Deisies, who gave him a courteous and honourable reception, and made provision for the saint and his followers; and in a short time Mochuda was so sincerely respected by the king, that he committed himself and the affairs of his government to his care and administration, and took him with him to Dunsginne, which place has changed its name, and is the same with Lismore at this day. This is the account extracted faithfully from the Irish chronicles, concerning the expulsion of Mochuda and his monks from the abbey of Rathan, of their arrival in the county of Deisies, of the entertainment they received from the king, who made provision for them, and settled them in Lismore.

It is to be observed in this place, that the remarkable battle of Muighrath was fought by Daniel, the son of Hugh, son of Ainmereach, in which terrible conflict Conall Claon was unfortunately slain, after he had governed the province of Ulster ten years. In the reign of Daniel, the following saints, who were most eminent for their piety in those times, departed the present life, viz. St. Mochuo, who was descended from the posterity of Cathaoir More; this religious person erected and consecrated Tigh Mochuo in Lex, otherwise called in the Irish tongue, Laoeghis: St. Mochuda, Molaise Leithgline, Comhdan mac da Chearda, and the devout Cronan, bishop of Caoindrom. This prince died soon afterwards, of a natural death; which is the more remarkable, because most of his predecessors fell by the sword.

A. D. 648. Conall Claon obtained the sovereignty, and admitted his brother Ceallach as a partner in the government. These princes were the sons of Maolchabha, son of Hugh, son of Ainmereach, son of Seadhna, son of Feargus

Ceannfada, son of Conull Gulban, son of Niall, the hero of the nine hostages, descended from the royal line of Heremon, and filled the throne with peace and unanimity thirteen years. In the reign of these brothers, Cuana, the son of Cailchine, derived from the illustrious posterity of Heber Fionn, and king of Fearney, in south Munster, departed this life. This prince was called the renowned champion of Liathmuine, and was cotemporary with the celebrated Guaire, son of Colman, king of Conacht, and resembled that noble person in acts of munificence and charity; for he was continually extending his relief to the poor and indigent, liberal to men of learning in all professions, and hospitable to strangers, which were accomplishments that Guaire was distinguished by, who is delivered down by the Irish writers, as the standard of these princely and uncommon virtues to posterity. Upon this occasion the following verses were composed by Conall and Comhdan, who had an excellent genius for poetry, and were the laureats of the age :

The most illustrious Guaire, the son of Colman,
A liberal and hospitable prince,
Was equall'd in his virtues by Cuana,
The brave and pious champion of Liathmuine.

In the reign of Conall Claon and his brother Ceallach, Ragallach, the son of Uadhach, who had governed the province of Conacht for 25 years, was killed by Maolbride, the son of Mothlachan, and met with an inglorious fate, from the hands of a base, vile rabble of mechanics and labourers that were his immediate executioners. This Ragallach had conceived a violent hatred and aversion for the son of his elder brother, whose right to the crown he had invaded, and was

fearful lest he should be disturbed in his government by the pretensions of his nephew; who was the next heir in succession, and had a formidable interest in the affections of the people. He resolved therefore to remove him out of the way, and had made several attempts upon his life, but without success; but when he perceived his wicked designs defeated, and that it was impossible to murder him by open violence, by reason of his popularity, he had recourse to a stratagem which effected his purpose, and concluded in the death of the young prince. Ragallach it seems was so concerned because he could not destroy the young prince, that he contracted a languishing disease, and fell into a consumption; and to conceal his treachery the better, he sent a message to his nephew, to desire a visit from him before he died, for his disease he judged to be incurable, and therefore he passionately expected to see him, for he designed to leave the government to him, and to settle upon him the crown of Conacht. The prince and his friends soon discovered the meaning of this disguised friendship, and resolving to go to court upon the invitation, he raised a considerable force, to attend him as a guard, but he charged them to behave themselves without committing hostilities, only to have their swords drawn under their cloaks, and be in readiness if any violence should be offered by his uncle, whose treachery he suspected, and was apprehensive some attempt would be made upon his life. Under this strong guard the prince and his friends arrived at the court of Conacht, and being introduced into the king's presence, who lay languishing upon his bed, he courteously enquired after his health, and the nature of his distemper. The king was surprised when he saw the prince enter his chamber with so numerous a retinue, and with seeming concern told him, that it was the

greatest trouble of his whole life to be suspected of insincerity by the person he fully designed should wear the crown after his decease ; for there could be no occasion for such a guard, and so many followers, unless he apprehended some danger, which was unreasonable to suppose from an expiring king, who so dearly valued him, and resolved to declare him his successor ; and therefore he desired to see him again the next morning, but without attendants, for he had something of importance to communicate, which was not proper to be divulged before company ; nor indeed, continued he, am I able to bear the suspicion of my dear nephew, who, by the number about him, must be jealous of my friendship, which confounds me upon a death-bed, when I am preparing to leave the world, and fix him in the succession to the crown of Conacht. The nephew, deceived by the hypocrisy of his perfidious uncle, went to visit him the next day, unattended and without his guards, and he had no sooner entered the chamber, but, upon a sign given, a body of soldiers, who were prepared for the execution, followed him, and falling upon him in a barbarous manner, left him dead upon the spot. Ragallach being thus delivered from his fears, by destroying the rightful heir, began to recover from his languishing state of health, his consumption daily abated, and his cure was perfected in a short time. He had now no apprehensions of a competitor to give him disturbance, and therefore he abandoned himself to ease and indolence, neglected the weighty affairs of his government, and consumed his time and his revenue in rioting, feasting, and sensuality.

This treacherous prince, Ragallach, had for his wife a compassionate and well disposed lady, whose name was Marron, and she so lamented the miserable death of the young prince, that she was

afraid that the gods, for she was a pagan, would revenge this cruelty upon her husband or herself, in an exemplary manner; and therefore she had recourse to an eminent augur retained in the family, and enquired of him, whether the vengeance of heaven was concerned to punish the murder, and who would suffer for that monstrous act, Ragallach, who contrived his execution, or herself who was no way privy to it. The soothsayer replied that the death of her nephew would be revenged upon the king and herself, and that by the most unexpected means, and by the hands of her own child; for the child she had then in her womb would be the instrument appointed by Providence to punish this barbarous murder, which would be amply revenged upon Ragallach and herself. The queen, astonished with this answer, informed the king, who resolved to destroy the child as soon as it was born, and by that means defeat the prediction of the druid. The lady was soon after delivered of a daughter, and in obedience to the king's commands, the infant was thrown naked into a bag, and given to a swineherd to be destroyed; but the man looking upon the child, was so moved with its cries and the sweet beauty of its face, that he relented with compassion, and resolving to preserve its life, he carried it privately to the door of a religious woman, who lived in a cell in the neighbourhood, and hung the bag upon a cross that stood in full view of the woman's house. In that condition, the helpless babe lay exposed, and the swineherd, for fear of a discovery, returned by unfrequented ways to his own dwelling: but Providence ordered, that the woman came home within a short time, and hearing the mournful cries of a distressed infant, she soon perceived the bag hanging upon the cross, and taking it down,

she found a most beautiful babe, which she assisted in the best manner she was able, and became so delighted with her fondling, that though her circumstances were mean, she resolved to breed her up at her own charge.

The child was nursed and educated with great care and tenderness, and when she began to grow up, she discovered so beautiful a complexion, and so compleat a person; that the fame of her spread over all the country, and came at last to the ears of the king of Conacht. Ragallach, who was a very lascivious prince, was so charmed with the description of this rural maid, and the character of her uncommon beauty, that he sent a messenger to bring the girl to court; and if the supposed mother refused to part with her, he was not to use violence upon the first summons, but return with all possible speed with an answer. The woman, who valued the maid with the most tender affections of a parent, refused to send her child, and the messenger returning with notice of her refusal, the king was so abandoned to his passion, that he sent positive orders to force her away, and bring her to the court of Conacht. His commands were faithfully executed by the messenger; and when the maid was admitted into the presence of Ragallach, he was so charmed with the modesty of her carriage and the beauty of her person, that he resolved to preserve her for his own use, and within a short time she was received into his embraces. This contempt and indignity enraged the queen, who boldly represented to the king the injustice and scandal of the action, but without success; for he was resolved to gratify his pleasures at all hazards, and persisted in his converse with this country beauty, whom he resolved to retain at the expense of his character, and of the indignation

of a jealous queen, who resented this affront in the most outrageous manner.

When the queen perceived that her persuasions and her menaces were ineffectual, she applied herself to the most eminent clergy of the kingdom, to represent the wickedness of this practice to the king, and prevail with him to dismiss his concubine; and accordingly Feichin Fabhair, attended with a great number of eminent divines, and religious persons of several orders, came to Conacht, to address the king upon this occasion, and in the most submissive manner intreat him to desist from that impious course of life, and banish his mistress the court. They were soon admitted into the presence of Ragallach, and used all possible arguments to prevail with him, but without success; for he was a prince of a libidinous disposition, and refused absolutely to comply with their request; which so enraged the clergy, that they left the court, and implored the justice of heaven to overtake the king by a most signal stroke; they loaded him with the most dreadful imprecations, and prayed to God that he might not live till the May following, that he might receive his death by the most despicable weapons, that the meanest persons and the very scum of mankind might be the executioners of the divine vengeance, and that he might die in a place unbecoming the majesty of a king, and end his days in a most vile and ignominious manner. These imprecations of the clergy were heard, and were accomplished in the most minute circumstance; for, as the chronicle continues the relation, Ragallach and his nobles were diverting themselves in an island by hunting a stag, the beast had received a wound, and coming near the place where the king was expecting him, he threw a dart with such force and judgment, that he pierced him through the body. The stag in

this extremity plunged into the lake, and the king with his followers pursued him through it. The beast reached the farther shore, and ran into a field where some labourers were cutting turf. The stag, by the pain of his wound, and the fatigue of swimming, was ready to drop, which when the rustics perceived, they ran upon him, and killed him; and by consent divided the flesh equally between them. By this time Ragallach and his retinue came up, and finding the boors cutting up the beast, he was in a great passion, and commanded them to resign the stag, and deliver it to the huntsman to be carried to court; but the countrymen resolved not to part with their booty, and upon a short consultation they perceived the king had but few in his company, and found themselves able to defend their prey; accordingly they fell upon the king with their spades and other tools, and without much difficulty they dismounted Ragallach, and left him and most of his followers dead upon the spot. Thus did heaven confirm the prayers of the clergy, and punished a wicked and lascivious prince, who committed murder to secure himself upon the throne, and lost his life for the sake of a concubine. Marron, the queen of Conacht, did not long survive, for the neglect of her husband threw her into a melancholy distemper, which occasioned her death; nor did the daughter long enjoy the pleasures of a court, for she soon died unlamented, and vengeance justly punished such wicked and promiscuous mixtures.

In the reign of Conall Claon, king of Ireland, was fought the noted battle of Carn Conuill, by Diarmuid, the son of Aodha Slaine, in which engagement was killed Cuan, the son of Amholgadhg, who had governed the province of Munster ten years. In the same action fell Cuan Conuill, king of Figinte, and Talmonach, king of O

Liathain, This victory, we are told, was in a great measure owing to the incessant prayers of the religious belonging to the convent of Cluain Mac Naois, who fervently addressed themselves to heaven for the success of Diarmuid, who after a bloody conflict and terrible slaughter, won the battle. The victor, when he returned, bestowed a valuable tract of land and great privileges upon the convent, and the estate he settled at that time is known at this day by the name of Liathmantain; and he had that veneration for the abbey of Cluain Mac Naois, that he ordered by his will, that there his body should be interred, which was done accordingly. The most pious St. Fursa died about this time; she was of the royal line, descended from the posterity of Lughaidh Laga, brother to Oilíoll Olum; and St. Mocheallog, who erected and consecrated Cill Mocheallog, was soon afterwards translated to a better state: this religious person was derived from the family of Conaire, the son of Eidersgoil. The brothers, who sat jointly in the throne of Ireland, concluded their reign in this manner; Ceallach was lost in Brugh Os Boyne, and Conall was killed by Diarmuid, the son of Aodha Slaine.

Blathmac and Diarmuid Ruaidhnaigh,
 A. D. 661. the two sons of Aodha Slaine, son of Diarmuid, seized upon the sovereignty. These princes descended from the royal line of Heremon, and reigned over the island seven years. In the government of these brothers the memorable battle of Pancy was fought, in which bloody engagement, the king of England, with thirty of his principal nobility, was slain. About this time that religious person St. Oltan died, and Maoidog, descended from the posterity of Colla Uais, monarch of Ireland, who built and consecrated the church of Fearná, left the present world and was

removed to a better; he was followed by Cuimin Foda, the son of Fiachradh the monk, and by St. Mannach, the son of Finghin or Florence, king of Munster. These two brothers, Blathmac and Diarmuid, died of the plague, that for distinction was called Buidhe Connuill.

A. D. Seachnusach was the successor in the 668. throne of Ireland. He was the son of Blathmac, son of Hugh, otherwise called Aodha Slaine, descended from the royal line of Heremon, and reigned monarch of the island six years. In the government of this prince, the battle of Feirt was fought between the inhabitants of the province of Ulster and the Picts, where there was a terrible slaughter of both armies. In the reign of this prince died the most pious Baoithin, abbot of Beannchuir. Seachnusach was afterwards killed by Dubh Duinn of Cineol Cairbre.

674. Cionnfaola, the son of Blathmac, son of Aodha Slaine, son of Diarmuid, possessed the sovereignty, and reigned four years. Under the administration of this prince, the convent of Beannchuir was consumed by fire to the ground, and all the members of that religious house were dispossessed by invading foreigners. This monastery was distinguished by the name of Beannchuir, upon the account of Breasal Breac, king of Ireland. This prince transported a numerous army into Scotland, and was so successful in his expedition, that he returned with considerable booty, and among the rest he brought over with him a great number of horned cattle. When he arrived in Ireland he encamped with his forces in a place now called Beannchuir, where he was obliged for the support of his troops to kill many of these beasts, and their horns were scattered all over the plain, which from that time has been called by the name of Beannchuir, upon the account of these

horns; for the word *Beanna* or *Adharchadh*, in the Irish tongue, signifies horns in the English. Many years after this encampment, the religious abbot *Comhgoll* erected and endowed an abbey in the same place; and regarding its original appellation, occasioned by scattering the horns, he retained the old name, and called it the abbey of *Beannchuir*. After this religious house was attacked and burned down by foreigners, *Cionn Faola*, king of Ireland, was killed by *Fionnachta Fleadhach*, the son of *Dunchada*, in the memorable battle of *Cealtrach*.

A. D. *Fionnachta Fleadhach* obtained the government. He was the son of *Dunchada*, 678. son of *Aodha Slaine*, derived from the illustrious line of *Heremon*, and he filled the throne of Ireland seven years. Under the administration of this prince, the people of Ireland were accustomed to make great feasts, and recreated themselves with noble and expensive entertainments; and from these sumptuous and magnificent banquets, the king was distinguished by the name of *Fionnachta Fleadhach*, for the word *Fleadh* in the Irish language, signifies in the English, a feast. In the reign of this prince died *Colman*, the pious bishop of *Inis Bo Finne*, and about the same time, *Fionnan*, who pronounced his benediction over *Ardfionan*, left the world; this excellent person descended from the posterity of *Fiachadh Muilleathan*. The famous *St. Aranan* died not long afterwards. This *Fionnachta*, king of Ireland, fought the battle of *Lochgabhair*, against the inhabitants of the province of *Leinster*, in which engagement, a great number of the provincial troops were cut off. The learned *Cionnfaola* died under the government of this monarch; and in the same year, *Dungall*, the son of *Scanlan*, king of the *Picts*, and *Cionnfaola*, king of *Ciannachta*

Glinne Geimin, were buried by Maolduin, son of Maolfithrigh, at Dunceithrin. In the same reign some of the principal commanders of the Welsh invaded Ireland, with a numerous and gallant army of their countrymen, and, as the venerable Bede relates in the sixth chapter of the fourth book of his history, committed dreadful hostilities, and made cruel devastations upon the Irish coasts. The same writer asserts, that in the year of our redemption 684, the forces of the king of England, under the conduct of an experienced general, whose name was Bertus, landed upon the island, and reduced the inhabitants to great extremities. His expression is, * “ Bertus miserably ravaged “ that innocent nation, which was a most friendly “ ally to the English.” In this invasion was fought the famous battle of Rathmore, at Muigh Glinne, in which action Cumasgach, king of the Picts, and a great number of the Irish were slain. These resolute and hardy Welsh transported themselves from thence to the isles of Orcades, which they subdued, and plundered the country without mercy. Some of these people landed upon the northern coast of Leinster, and spoiled the inhabitants with great cruelty, not sparing age or sex, or even the churches and the sacred vessels dedicated to divine service. After these ravages, they returned, loaded with booty, into their own country. Fionnachta Fleadhach, king of Ireland, was killed by Hugh, the son of Dubhthaigh, and by Conning, at Greallach Dolling.

Loingseach got possession of the crown.
 A. D. 685. He was the son of Daniel, son of Hugh, son of Aihmereach, derived from the illustrious race of Heremon, and governed the kingdom

* Bertus vastavit gentem innocentem misere et nationi Anglorum amicissimam.

of Ireland eight years. In the reign of this prince Adamhnan removed himself from Scotland, to propagate the Christian faith among the Irish, and about the same time Moling Lauchradh left the world. Under the government of Loingseach the Welsh invaded the island, by whom Magh Muirtbeimhne was miserably plundered. Among other misfortunes of his reign, a most dreadful and consuming murrain raged among the cattle throughout England and Ireland, which occasioned a most terrible and afflicting famine among the inhabitants, so that the people were compelled to feed one upon another; and this visitation continued with great violence for the space of three years. Egbertus the saint undertook to preach the gospel in Scotland, about this time, and Muireadhach Muilleathan, king of Conacht, died. The subjects of Ulster soon afterwards engaged the Welsh in the battle of Moigh Cuillinn, and obtained a victory over these foreigners, of whom a terrible slaughter was made, and almost their whole army slain. Adamhnan, the religious abbot of Aoi, in the kingdom of Scotland, died about the same time, after a life of seventy-seven years. It was within the reign of Loingseach, that the Saracens invaded the Grecian empire with an incredible number of forces, and attempted to make themselves masters of the capital city, Constantinople; but after a siege of three years, they were repelled with considerable loss, and obliged to give over the undertaking. The pious Coibhdhean, bishop of Ardfert, was now removed to a better life; and soon after the decease of this prelate, the battle of Cormin was fought by Ceallagh, the son of Ragallach, who governed the province of Conacht seven years, in which bloody action Loingseach, the son of Aongus, king of Ireland, lost his life.

A. D. 693. Congall Cionnmaghair succeeded in the throne. He was the son of Feargus Fannuid, son of Conull Gulban, son of Niall, the hero of the nine hostages, descended from the princely line of Heremon, and he was in possession of the sovereignty nine years. This Congall was a cruel persecutor of the Irish church, and he burned the regular and secular clergy at Kildare without mercy or distinction. But the divine vengeance pursued him, and punished him with a sudden and unlamented death.

702. Feargall obtained the government. He was the son of Maolduin, son of Maolfithrigh, son of Hugh, otherwise called Aodha Uairiodhnach, a lineal descended from the line of Heremon, and sat upon the throne of Ireland seventeen years. The mother of this monarch was Cacht, the daughter of Maolchabha, king of Cineall Conuill. In the reign of this prince died Baodan, the bishop of Inis Bo Finne. About this time the Welsh, and the noble tribe of the Dailriadas, fought a most bloody and desperate battle, at a place called Cloch Mionuire; the victory was in suspense, and the slaughter equal on both sides, for some part of the day, but the undaunted bravery of that ancient clan was not to be resisted, and the Welsh were routed with the greatest part of their army. In the same year Neachtan, the king of Scotland, expelled his dominions a convent of monks, who presumed to reprehend him for his conduct, and by that means promoted discontents among his subjects. The reign of this prince was remarkable for a very wonderful event that happened, and which gave a name to Niall Frasach, who was born about that time; for three showers fell from the heavens in the sight of a number of spectators, viz. a shower of honey at Foithin.

Beag, a shower of money at Foithin More, and a shower of blood at Magh Laighion.

But the most remarkable transaction in the reign of Feargall was the battle of Almhuinne, that was fought between Morough Mac Broin, king of Leinster, who had governed that province fifteen years, and this Feargall, the son of Maolduin, king of Ireland. The royal army, raised by the king, consisted of 21,000 choice troops; and the provincial forces that followed the king of Leinster, amounted in the whole but to 9000, supported by eighty-nine valiant and distinguished champions of hardy, seasoned courage, and his household troops, that were inconsiderable in number, but of undaunted bravery. Both armies entered the field, and a most bloody and desperate engagement followed; but the provincial troops made so dreadful an impression in the beginning of the action, that they pierced into the king's army, and put them into confusion with incredible slaughter, and notwithstanding a great superiority of numbers, Feargall was forced to give way, victory declared for the king of Leinster, and 3,300 of the enemy were left dead upon the field of battle. At the first onset, an unaccountable terror seized upon the royal army, occasioned as some authors assert, by a dreadful apparition that hung over them in the air, which put them into such dread and consternation that they were easily overthrown; which terrible sight, the chronicle relates, left such an impression upon the minds of some of the soldiery, that though they escaped with their lives in the action, yet after the defeat they ran distracted. Some accounts magnify the loss sustained by the king of Ireland, and express that 7,000 of his men were killed upon the spot. The misfortune of the royal army, we are informed, was owing to a sacrilegious act committed by Feargall,

as he was advancing to fight the king of Leinster ; for it is said, that in his march, some of his forces broke into a church called Cillin, and carried away all the holy vessels, and violently drove away a cow that belonged to a hermit of that place. This injustice was so resented by the pious old man, that he laid dreadful imprecations upon the king, and applied to heaven for exemplary vengeance upon his army ; and the prayers of that holy person prevailed, and occasioned the loss of the battle, wherein Feargall king of Ireland, and his sacrilegious forces lost their lives.

A. D. Fogarthach was the successor to this unfortunate prince. He was the son of Neill, 719. son of Cearmuigh Sotuill, son of Diarmuid son of Hugh, otherwise called Aodha Slaine, of the royal line of Heremon, and reigned monarch of the island one year. He lost his life by Cionnaoith, the son of Jargallach, in the battle of Beilge.

720. Cionnaoith fixed himself in the sovereignty. He was the son of Jargallach, son of Conuing Charraig, son of Congaille, son of Aodha Slaine, derived from the princely stock of Heremon, and administered the government four years. In the reign of this prince the relics of the pious Adnomhan were removed from Scotland into Ireland. The bloody engagement of Drom Curran was fought soon afterwards, by Flaithbheartach, the son of Loingseach, with Cionnaoith, king of Ireland ; in which action the royal army received a general defeat, and the king himself was found dead upon the field of battle.

724. Flaithbheartach succeeded in the throne. He was the son of Loingseach, son of Aongus, son of Daniel, son of Hugh, son of Ainme-reach, a descendant from the royal line of Heremon, and enjoyed the crown seven years. The

mother of this prince was Muiríem, the daughter of Ceallach. The venerable Bede, in his English history, relates that the dreadful battle of Drom Dearg was fought in Scotland, in the reign of this Irish monarch, between Drust and Aongus, two brothers, and sons of Aongus, king of the Picts. The succession to the kingdom of Scotland was determined in this engagement, where Drust, and the army that asserted his right, were subdued, and himself slain. The battle of Morbuilg was fought soon afterwards, in the same kingdom, between the noble tribe of the Dailriadas and the Picts, where the Picts were defeated with great slaughter, and drove out of the field. About the same time was fought the battle of Eotharta, in Muirtheimhne, between the forces of Aodha Ailain, the noble Clanna Neill, and the inhabitants of Ulster, in which sharp engagement Aodha Roin, who had been king of that province for thirty years, and Concha, son of Cuanach, king of Cobha, were unfortunately slain. Not long after this action, Loingsiach, the monarch of Ireland, died a natural death at Ardmach.

A. D. 731. Aodha or Hugh Ollan got possession of the sovereignty. He was the son of Feargaile, son of Maolduin, son of Maolfithrig, son of Aodha Uairiodhnach, descended from the royal family of Heremon, and governed the kingdom nine years. The mother of this Irish prince was Bridget, the daughter of Orca, son of Carrthon. In his reign the provinces of Munster and Leinster fought the bloody battle of Beallach Faile, where there was a dreadful slaughter on both sides, and in the conflict perished Ceallach, the son of Faobhuir, king of Ossery. In this dispute the victory was doubtful for some time, but at last the fortune of the day fell to Cathall, the son of Fienguine, king of Munster.

In the government of this king, Aongus, son of Feargus, king of the Picts, raised a considerable army, and invaded the territories of the tribe of the Dailriada, in the kingdom of Scotland, and committed terrible devastations, having entered the country with fire and sword. Among other hostilities he plundered without mercy and distinction Dun Greidhe, and then set the place on fire, and levelled it with the ground. This Pictish king was followed with victory in this attempt, his arms and cruelties were a terror to the inhabitants, and among his successes, the fortune of war delivered into his hands, Dongall and Feargus, the sons of Sealbhaigh, who was at that time king of the Dailriada, whom he made prisoners, and confined closely under a strong guard.

About the same time there was an interview between Hugh Allan, king of Ireland, and Cathall, the son of Fionguine, king of Munster, at a place called Tirda Glass, in the county of Ormond, where, among other debates, it was consulted what methods should be used to advance the yearly revenue of St. Patrick throughout the kingdom, and they established a particular law for that purpose. The battle of Athseanuigh was soon afterwards fought between Hugh Allan, king of Ireland, and Hugh, the son of Colgan, king of Leinster. This engagement was fought with desperate courage on both sides, and many persons of distinction lost their lives. The king of Ireland received a dangerous wound, and Hugh, the son of the king of Leinster, was slain: the provincial troops fought with great bravery, but the principal nobility of the province perished in the action, and it is said, that 9,000 of the forces of Leinster remained dead upon the field of battle. The army of the kingdom of Ireland suffered great

difficulties and loss of men; and among the commanders, Hugh, the son of Mortough, a brave and experienced soldier, who shared the sovereignty of the island with Hugh, was wounded mortally, and did not survive the action of the day. The reign of this prince was distinguished by the death of these eminent persons, Flann, the son of Cronmaol, the pious and charitable bishop of Rotheruine; Cahall, the son of Fionguinne, who governed the province of Munster; and the martial prince Hugh Balve, the son of Ionrachta, who had been king of Conacht seven years. Hugh Allan, king of Ireland, fell under the victorious sword of Daniel, the son of Morrough, in the noted battle of Seiridhmidh, known otherwise by the name of the battle of Cearanus.

A. D. Daniel succeeded to the crown of Ire-
 740. land. He was the son of Morrough, son of Diarmuid, son of Airmehadhach Caoch, son of Conull Guthbin, son of Suibhne, son of Colman, son of Diarmuid, son of Feargus Ceirbeail, son of Conull Creamhthine, son of Niall, the martial hero of the nine hostages, a lineal descendant from the renowned line of Heremon, and was monarch of the island forty-two years. The mother of this prince was Ailpin, the daughter of Congall of Dealbhna More. In the reign of this Irish king, Colman, the bishop of Laosan, was killed by the hands of O Durraire; and Cormac, the bishop of Ath Trim, left the present life for a better. About this time, as the chronicle relates, a prodigy was observed, for the appearance of a monstrous serpent was seen moving in the air: this apparition was followed by the death of Seachnusach, the son of Colgan, king of Cinsalach; and soon afterwards Cathasach, the son of Oiliol-la, king of the Picts, was killed at Rath Beathasach, by the inhabitants of the province of Leinster.

ter. Under the government of Daniel, two eminent prelates, whose names were Suarleach, bishop of Fabhair, and Osbran, the bishop of Cluain Creamha, were translated into another life. The memorable battle of Beallach Cro was fought about this time by Criomthan, the son of Eana, in which engagement, Fionn, the son of Airb, king of Dealbhna, was slain, and great numbers of his army followed him into another world. This terrible fight happened at a place called Tiobraid Fionn, and from the dreadful slaughter and bloodshed of that action, the adjoining lake that is near the place has been ever since distinguished by the name of Loch Beallin Cro; for the word Cro in the Irish language, signifies blood in the English, and the spring that gives rise to that lake is called Tobur Fionn. In the same reign died these remarkably great men: Comusgach, the king of O Faly, who was killed by the hands of Maolduin, the son of Hugh Beanain, king of Munster; and Aongus, the king of Scotland, who resigned his crown and his life. About the same time the battle of Beallach Gabhrah was fought, by Maconceara and the inhabitants of Ossery, who, with their joint forces, engaged Dungall, the son of Laidhgin, son of O Cinnseallach, in which action Dungall with the principal gentry of Leinster lost their lives; and soon afterwards died Mortough, the son of Murchadh, king of Leinster; and after a long reign followed Daniel, the son of Morrough, king of Ireland. This prince descended from Clan Colman, and died, it is supposed, naturally and without violence.

Miall Freasach was the next successor.
 A. D. 782. He was the son of Feargall, son of Maolduing, son of Maolfithreach, son of Aodh Uairiodhnach, derived from the royal posterity of Heremon; he enjoyed the crown four years. The

mother of this prince was Aithiocta, the daughter of Cein O Connor, king of Cianachta. The reason why he was distinguished by the name of Niall Freasach was, because there fell three preternatural showers in the kingdom of Ireland the time he was born ; a shower of honey, a shower of silver, and a shower of blood ; for the word Fras in the Irish language, signifies a shower in the English. Under the government of this prince died Dubhionrachtach, the son of Cabal, son of Muireadhach Muilleathan, after he had governed the province of Conacht five years. The reign of this Irish king was afflicted with many dreadful calamities ; for many terrible earthquakes happened in several parts of the island, and a most miserable famine raged throughout the kingdom, and destroyed multitudes of people. Dunggall, the son of Ceallach, king of Ossery, died about this time ; likewise Cronmaol, the pious bishop of Cill More, and Ailpin, king of the Picts, and Colgnait, the charitable bishop of Ardbreacan, who were removed into another world. The battle of Acha Liag was fought in the reign of Niall, between Jobh Bruin and Jobh Maine ; the action was sharp, and concluded with great slaughter on both sides. Soon after this engagement, Artgoile, the son of Cathal, undertook a pilgrimage, and went to Aoi Collum Cill, in the dominions of Scotland ; about the same time, Feargus, the bishop of Damhliag, was translated into a better state, and the bloody engagement of Corann was fought between Cineal Connuill and Sioll Eogain, in which action, Hugh Allain, the king of Fochla, came off with compleat victory, and Daniel, the son of Mundeirg, was defeated with exceeding loss, and a general rout of his whole army. Niall Freasach, the king of Ireland,

did not long survive this fight, but died at Aoi Collum Cill, in the kingdom of Scotland.

A. D. Donchadha obtained the government.
786. He was the son of Daniel, son of Murchadha, son of Diarmuid, son of Airmeadh Coach, son of Conull Guthbhin, son of Suibhne, son of Colman More, son of Feargus Ceirbheoil, son of Conull Creamhthuine, son of Niall, the celebrated hero of the nine hostages, descended from the royal stock of Heremon, and enjoyed the sovereignty twenty seven years. He escaped the sword by which most of his predecessors fell, and died in his bed in his own royal palace.

818. Hugh, who was otherwise called Aodha Dorndighe, succeeded in the throne of Ireland. He was the son of Niall Freasach, and derived from the illustrious line of Heremon, and was monarch of the island twenty-four years. The mother of this prince was Dunflaith, the daughter of Flaithbheartach, son of Loingseach, king of Cineall Conuill; and he was distinguished by the appellation of Aodha Dorndighe, or Oirndighe, because when weaned from the breast of his nurse, he used himself to that unbecoming practice of sucking his fingers; for the words Aodha Dorndighe, in the Irish language, signify in the English, Hugh, the fist or finger sucker. The reign of this prince was signally remarkable for the invasion of the Danes, who were hitherto strangers to the island, and landed in a hostile manner, in the west of Munster, with a numerous army transported in fifty sail. Airtre, a descendant from the race of Heber Fionn, governed the province of Munster at that time; and, upon the first notice of the attempt, he marched with a strong body of his provincial troops, resolved to repel the invaders. A most desperate and bloody action followed,

where the Danes were defeated, and fled in confusion to their shipping, leaving 416 of their countrymen dead upon the spot. The darkness of the night favoured their retreat, and hindered the pursuit, which otherwise would have been attended with much greater slaughter. After this trial of Irish courage, the Danes gave over the attempt for that time, and were obliged to return into their own country.

Six years after this expulsion of the Danes, when Feidhlime, the son of Criomhthan, was king of Munster, another fleet set sail from Norway, and landed upon the coast of that province, where they plundered and ravaged with the utmost barbarity, and reduced the inhabitants to great extremities; but an army being raised with all possible expedition, to oppose the dreadful progress of the invaders, the provincial troops gave them battle, Irish bravery prevailed, and the Danes, repulsed with great slaughter, were obliged to quit the island. In the seventeenth year of the reign of this monarch, that bloody tyrant, Turgesius, made an attempt upon Ireland; at which time Olclabhair, son of Cionnfhaorth, son of Congall, son of Maolduin, son of Hugh Beanain, was king over the province of Munster. This account is confirmed by the authority of some Irish chronicles, though the Polychronicon, speaking of the affairs of Ireland, expressly asserts, that the Danes made their invasion upon the island when Feidhlime, the son of Criomhthan, was the king of Munster. His expression upon this subject it may not be improper to transcribe: * "From the

* Ab adventu Sancti Patricii usque ad Feidhlimidii regis tempora, triginta tres reges per quadringentos annos in Hibernia regnaverunt, tempore autem Feidhlimidii, Norvogenses ducem Turgesio, terram hanc occuparunt.

“ coming of St. Patrick down to the time of Feidh-
“ lime, thirty-three kings reigned in Ireland for
“ the space of 400 years ; but in the time of Feidh-
“ lime, the Norwegians, under the conduct of
“ Turgesius, got possession of the country.”
There are other authors which say, that the Danes
made their first attempt upon the kingdom of Ire-
land, at the time when Artry, the son of Conall,
was king of Munster, and this is affirmed with
great truth ; but it must be observed they were
not able to obtain footing in the country, but they
were obliged to desist and return with loss, after
they had plundered the people, and done incredi-
ble damage wherever they came. The writer of
the Polychronicon likewise is to be credited in
what he asserts, for he observes that Feidhlime
was king of Munster when that cruel tyrant Tur-
gesius with his followers landed upon the coasts,
and with dreadful hostilities harassed the inhabi-
tants, who were miserably pillaged and enslaved
under the oppression of these barbarous foreigners.
Neither are we to reject the testimony of those
writers who affirm that the Danes landed in the
country when Olchobhair was in possession of the
throne of Munster ; for those foreigners who made
an attempt upon the island at that time, were na-
tives of the kingdom of Dania or Denmark, and
these people are called in the old Irish records by
the name of Dubhgeinte or Dubh Lochlannaig ;
the Norwegians, who came originally from Nor-
way, are styled in the chronicles, Finngeinte or
Fionn Lochlannaig. It is to be observed in this
place, that the word Lochlannach, does not signify
in the Irish language any particular tribe or nation,
but it implies strong or powerful at sea ; for the
word Lonn signifies strong in the English, and
Loch is the Irish word from the sea : for the peo-
ple of Norway and Denmark were skilful in navi-
gation, and expert seamen, and by their shipping

transported powerful armies into Ireland, when they attempted to make a conquest of the country. The particular exploits and invasions of these foreigners will be related at large in the following part of this history, extracted from that valuable record, known in the Irish language by the name of *Cogadh Gall ra Gaoidhealuibh*, or An account of the wars of the Gauls against the Irish.

In the reign of Hugh Oirndighe, king of Ireland, and Artry, the son of Cohall, king of Munster, the Gauls made an attempt upon the island, and landed at Caomh Inis Obhrathadh, with a fleet of 60 ships; these transports brought over a numerous body of troops, who, upon their arrival, plundered the coasts with dreadful cruelty, and then set the country on fire. In their fury, Inis Labhraine, after it had been pillaged, was consumed, and Dairinis suffered the same calamity, and was burned to the ground. The inhabitants of Eoganacht and of Loch Lein resolved to repel the invaders, and raising what forces they were able, they resolutely gave them battle; the action was short but violent, and the natives obtained a compleat victory, and 416 of the Gauls were slain. This defeat so discouraged the foreigners, that they retired with great precipitancy to their ships, they weighed anchor, and made homewards with all their sail.

But the kingdom of Ireland was so preferable in its wealth and fertility to the barren country of Norway, that those northern people soon prepared for another descent upon the island, and in the second year of the reign of Feidhlime, king of Munster, they landed and practised their usual barbarities upon the natives. Among other ravages they burnt Inis Eibhin, Beannchuir, Cluain Umhadh, Ross Maoiladh, and Sgeilg Michael. Another fleet of these foreigners arrived about the same

time, and landed in the east part of the island: they carried with them the utmost miseries of fire and sword; they plundered Beannchuir, and killed the bishop and the religious of that place, and added sacrilege to their cruelty by breaking open the rich shrine of Comhgoll. These invaders were reinforced with another fleet of Norwegians, who, hearing of the success of their countrymen, resolved to try their fortune, and landed at Jobh Cinnseallach. Their arrival struck fresh terror into the inhabitants, who fled for security of their lives, and left the country to the mercy of the invaders. In this attempt were plundered Teach Munna, Teach Moling, and Inis Tiog. The hopes of booty encouraged them to proceed in their hostilities, and coming to Ossery, they began to spoil and pillage without opposition; but the people of that country rose upon them and with great bravery, attacked the foreigners, who were unprepared for an assault, and intent upon carrying off their booty, and after a desperate and bloody conflict gave them an entire defeat, and slew 707 of them upon the spot. The Danes, nothing dispirited by this misfortune, distressed the country, and practised their usual devastations, plundering Dundergmuighe, Inis Eogan, Diosiort, Tiobruid, and Lismore; and they ransacked and burned to the ground Cillmolaisy, Glindaloch, Cluainard, Mo-beodhg, Suirn Collum Cill, Diambliag Ciaran, Slaine, Cealla Saile, and Cluain Uadhme Mungairid. The churches felt the common calamity, and after they had been stripped of their ornaments and sacred vessels, they were set on fire; and most of the monasteries and religious houses in the kingdom were consumed without remorse or distinction.

Another fleet of these freebooters followed the former, and landed in the harbour of Limerick.

The coasts were immediately plundered with military execution, and Corcabaisgian Tradruighe and Jobh Conuill Gabhra were set on fire and consumed to ashes. But the Danes were not suffered to carry off their prey without opposition; for Jobh Conuill, with a stout body of native Irish, gave them battle at Seanuid, and putting them to rout with considerable slaughter, recovered the spoil out of their hands. But the most dreadful attempt upon the island was by the cruel tyrant Turgesius, supported by a number of his countrymen, and a great fleet of ships, who, with great terror to the inhabitants, landed upon the northern coasts of Ireland. The historians of this time differ in their account of this Turgesius, some asserting that he was the king of Norway, others that he was the king's son; but of whatever quality he was, it is certain that he was a man of great personal courage, but of a savage and inhuman disposition. The Danes, whom he found in the kingdom, received him with universal joy and loud acclamations; and being before divided into several bodies, under many commanders, they united under him, and with one consent chose him for their general. Under the conduct of this leader, they renewed their hostilities, and proceeded in their ravages with that success, that they determined to conquer the whole island; he fortified himself in the possession of what he had got, and dispatched a considerable part of his army to seize upon the northern half of the country, called for distinction Leath Coinn. He divided his fleet likewise, and setting a sufficient number of his men on board, he sent some of his ships to Loch Meachach, others had orders to sail to Lughmiagh, and others were commanded to Loch Ribh, with positive commissions to ravage with fire and sword, to spare neither age nor sex, but by their

cruelties and terror of their arms to dispirit the people, and fix themselves without fear of being dispossessed. And these incursions were successfully executed; and among other instances of barbarity, Ardmach was miserably plundered three times within the space of a month, and Turgesius, without any regard to his character, seized upon the abbot of Ardmach, and made him his prisoner. The Irish apostle, St. Collum Cill, foretold the captivity of this abbot, as it is recorded in the following lines :

The most religious abbot of Ardmach,
Shall by the force of the Norwegian arms,
Be seized, and made a prisoner of war.

There were many of the clergy of several orders within the kingdom of Ireland, who, by a prophetic spirit, foresaw the sore calamities that were coming upon their country, long before they happened; for the inhabitants were become very profligate and corrupt in their manners, and a torrent of vice and profaneness had overspread the nation, but prevailed chiefly among the nobility and gentry, whose pride, injustice, and ambition, deserved the severest inflictions from the hand of Providence; so that the cruel Danes were used as instruments by divine vengeance, to scourge and correct a wicked and debauched nobility, and an immoral and licentious populace: it was therefore predicted by some of the ecclesiastics of the kingdom, that the sins of the inhabitants would be punished by very terrible visitations, which should over-run the land in the reign of Aodha Dorndighe, king of Ireland, and 'Artry, the son of Cohall, king of Munster.

The province of Munster, it has been before observed, was under the government of Feidhlime,

son of Criomhthan, when Turgesius, the cruel Dane, invaded the island and spoiled the country. Among other ravages he plundered the churches and monasteries, sacrilegiously seized upon the ecclesiastical revenues, and expelled the primate of Ardmach and his college of clergy out of their benefices, and fixed himself in possession of that church and the estates belonging, which he kept till he was taken by Maolseachluin, and afterwards drowned by him in Loch Aiunin; as will be particularly related in its proper place. In the reign of Hugh Dorndigh, Inis Patrick suffered in the common calamity, and was plundered by the merciless Danes, who by the benefit of their shipping spoiled most of the islands between Ireland and Scotland, and returned laden with booty.

• About this time the revenue of St. Patrick was established upon the province of Conacht, by the authority of Gormgall, the son of Diondaithaigh; soon after Hugh Dorndighe divided the country of Meath between the two sons of Donough, son of Daniel; the names of these two brothers were Connor and Oilioll. The monastery of Aoi Col-lum Cill, about this time, fell a sacrifice to the cruelty of the savage Danes, who had made an invasion upon Scotland; and their countrymen inspired with the same barbarity, were not behind in their executions upon the Irish.

The kingdom of Ireland, notwithstanding the oppression of these victorious foreigners, was rent asunder by civil discord; for the king and petty princes of the country, instead of opposing the common enemy with their united strength, quarrelled among themselves, and laid themselves open with great disadvantage to the invaders. Hugh Dorndighe, the monarch of the kingdom, was provoked by the people of Leinster, and entering

the province in a hostile manner, he slew the inhabitants that fell in his way; and within the space of a month, he plundered and reduced the country to the last extremities. About a year after these calamities, in the latter end of the month of March, there were such terrible shocks of thunder, and the lightning did such execution, that 1010 persons, men and women, were destroyed by it, between Corcabaisginn and the sea-side; at the same time the sea broke through its banks in a violent and dreadful manner, and overflowed a tract of land that would every year afford sufficient pasture for twelve head of cattle; it was added to the channel and could never be recovered. The tempest raged with exceeding terror, and the current of the waters was so violent, that the island, called Inis Fidhe, was forced asunder, and divided into three parts.

Hugh Dorndighe, king of Ireland, in his expedition against the people of Leinster, pierced as far into the province as Dun Cuair; and having subdued the country as he went, he divided it into equal parts between Muireadhach, the son of Ruarach, and Muireadhach the son of Bruin. Some time after this division Muireadhaig was set on fire and consumed, by the Danes, after it had been plundered; and these ravagers, emboldened by success, made incursions upon the people of Omhail, overran the country, and carried off the spoil. In the reign of this Irish monarch died the venerable Eochaidh, bishop of Tamhlachta, and likewise Eidersgeoil, the son of Ceallaig, the pious prelate of Glindaloch, and Siadhuall, the good bishop of Roscommon, did not long survive the miseries of his country, but was translated to a better life. Hugh Dorndighe, after a troublesome reign, was killed at Moighe Conuille, by the sword of Muolcanaigh, in the battle of Da Fearta.

A. D. 837. Conchabhar, otherwise called Connor, sat next upon the throne. He was the son of Donough, son of Daniel, son of Murchada, son of Diarmuid, son of Airmeadh Ca-och, descended from the royal line of Here-mon, and was possessed of the sovereignty fourteen years. In the reign of this Irish prince, the most exemplary Cionfhaola, bishop of Ath-tryn, left the world; Eochaidh O Tuathail, the bishop of Luigh Moigh, soon followed into another life. The reign of this king was miserably harassed by the Danes, who began to settle in the island, and among other devastations, Inis Damhly and Cork were plundered and burned.

About this time the revenue of St. Patrick was established upon the province of Munster, by Feidhlime, the son of Criomhthan; and Artry, the son of Connor, enjoined the same tax upon the province of Conacht. Beannchuir and Dundaleth Glas were attacked and plundered by the Danes, and not content to set fire to Moigh Bille, they enclosed the hermits that belonged to the place, and consumed them to ashes. Mórtaugh, the son of Eogan, was king of Ulster at this time; and Connor, the king of Ireland, attempted to chastise the Gailiongachs, who had provoked him by their insolence; and for that purpose he raised a gallant army, marched against them, and offered them battle. They accepted the challenge, and engaged in the plain of Tailtion, where the king's troops slew multitudes of the enemy, and won the day. The inhabitants of Leinster resolved to oppose the progress of the Danes with all the forces of the province; they met the army of the foreigners at Druim Conla, and a bloody action followed: fortune remained doubtful for some time, and in suspense between both parties, but the provincial troops gave way and fled, which occasioned a terrible slaughter in the pursuit; among

the slain was the valiant Conuing, son of Conchoingiolt, chief of the tribe of the Fothartuathas. Soon after this defeat, Ardmach was plundered with great barbarity by the victorious Danes, who, in the month following, spoiled with their accustomed cruelty, Lughmagh, Finne Cianachta, and Lismore, with all the churches and religious houses that fell in their way, which they violently broke into, killed or expelled the members, and seized upon the consecrated vessels and whatever they found, as lawful booty. Before these ravages of the Danes, there were four flourishing universities of principal note in the kingdom of Ireland: one at Ardmach, which was filled with 7000 students, as appears expressly by an old roll discovered lately in the library of Oxford; the university of Dunda Leath Glass; the university of Lismore, and the university of Cashel, with many academies and colleges of smaller account; but they felt the destroying sword of these barbarians, who had no regard for learning or learned men; nothing sacred or civil escaped their rage, but they swept all they could lay hold on with a cruel and undistinguishing fury. Connor, king of Ireland, unable to bear or redress the misfortunes of his country, it is supposed, died of grief.

Niall Caille was the succeeding monarch. A. D. 851. He was the son of Hugh Dorndighe, son of Niall Frasach, a descendant from the posterity of Heremon, and he ruled the island fifteen years. The mother of this prince was Meidhbh, the daughter of Jonrachtach, son of Muireadhach, king of Durlus. He was particularly known by the name of Niall Caille for this reason: upon a time he came attended with a great retinue of horse to the bank of the river Callain, with a design to ford the stream, but it happened that the river was swollen to a great height by the

violence of the rains, which occasioned him to halt, and sound the depth before he attempted to enter the water. For this purpose he commanded a gentleman who rode in his train to try the ford, who before he had gone far, was carried down by the current and washed off his horse. The king, willing to preserve him, gave orders for those about him, who had the ablest horses, to plunge into the water and lay hold of the gentleman; but they were all afraid and astonished at the fury and rapid course of the river, and refused to venture, which made the king, concerned for the misfortune of the guide, who by this time was almost drowned, resolve to hazard his own person, and, if possible, to save his life. With this design he advanced to the very brink of the water, and preparing to jump in, the ground undermined by the stream, broke under the horse's feet, and the current being exceeding violent, rolled man and horse headlong, and the king perished in the attempt. This unfortunate prince had some warning to avoid the river Callain, for it was predicted some time before, that he should be drowned in that stream, which was the sad occasion of his name, and he was always mentioned afterwards by the name of Niall Caille. In the reign of this prince died Diarmuid, the son of Tumaltach, who governed the province of Conacht. The Danes continued spoiling the country; they plundered Loch Bricirne, and killed Congallach, the son of Neachach.

Niall, whose life we are writing, invaded the province of Leinster at the head of a numerous army, designing by this expedition to place upon the throne of that country a prince whose name was Bryen, the son of Faolan. The cruel Danes carried on their depredations in a very dreadful manner; they plundered Fearna Maoidog, Mun-gairid, and Jollar Ceall, in the county of Ormond;

the churches and monasteries were rifled and demolished, the religious expelled with unheard-of violence, and in their sacrilegious fury the magnificent church of Kildare was wholly destroyed.

The success of the Danish invasion, promoted by the most savage barbarities, that spared neither sex nor age, encouraged the Normans to try their fortune ; who having fitted out a number of transports, set sail from their own country, and arrived in the mouth of the Boyne, and another fleet of forty sail came into the mouth of the river Liffy. These invaders, if possible, exceeded the bloody Norwegians in their hostilities and military executions; they pillaged the coasts, and devoured what the Danish locusts had left; they carried with them the terror of fire and sword, in their incursions, they plundered Magh Liffy, in the county of Dublin, Magh Breag, and Fingall. The progress of these foreigners alarmed the Danes, who, fearing the Normans would deprive them of their conquests and drive them out of the kingdom, either by their own power or joining with the natives, collected their scattered forces, that were divided into several bodies for the convenience of plunder, came to Jobh Neill, and offered battle to the Normans. The fight began briskly, and a dreadful slaughter followed on both sides, but the victory inclined to the Danes, who, after a terrible impression upon the enemy, turned the fortune of the day, and pursued them from Inbher Nambark, where the battle was fought, along the banks of the Shannon, to the sea side. This success animated the Danes, who finding the country open and unguarded, renewed their hostilities, and ransacked and burned Inis Cealtrach Cluain Mac Nois, and all the churches of Loch Erne were consumed to ashes.

In the time of these public calamities, Feidhlime, the son of Criomhthan, governed the province of Munster; and having entered into holy orders, presided in the archiepiscopal chair of Leath Modha, as the south half of Ireland was generally called. This prince received provocations from the northern half of the island, known by the name of Leath Cuin, and carrying his arms into that part of the country, he sorely distressed the inhabitants, and plundered without distinction from Birr to Teamhair Breag; but he met with opposition at Tara, which he overcame with some difficulty, and in a conflict, wherein his forces engaged, Jonrachtach, the son of Maolduin, lost his life. This ecclesiastical prince did not long survive to enjoy the benefit of his victories, being cut off by death, after he had filled the throne of Munster for twenty-seven years. There is a valuable treatise extant, which gives a great character of this Feidhlime, the son of Criomhthan; and, speaking of his disease, says,* “The most excellent and wise anchoret of the Scots departed this life;” which is authority sufficient to believe that this prince was a person of great learning and accomplishments, and, by reason of his piety and the holiness of his life, a bright ornament of the Christian profession.

In the same year with the death of Feidhlime, Olchobhair, abbot of Imly, a man ambitious and fond of power, had interest sufficient to have himself elected king of Cashel. Maolseachluin, king of Meath, about the same time engaged the Danes at Casan Linge, and gave them a signal overthrow, which concluded with the slaughter of 700 of them upon the spot. The Danish general,

* Optimus et sapiens anachorta Scotorum quievit,

whose name was Saxolb, was killed by Cíanachtaibh, in an encounter wherein the foreigners were defeated with great loss. The fortune of the Danes began now to abate, for they were generally routed by the natives, who struggled hard for their liberties, and particularly destroyed numbers of them in the battle of Easruíadh; but after this bad success the invaders recovered their strength, and with the choicest of their forces, laying siege to the city of Dublin, took it sword in hand. The famous Cormac Mac Cuíllenan, who was archbishop of Cashel, and governed the province of Munster for seven years, was born about this time; soon after the pious bishop of Teige, whose name was Exnich, was unfortunately killed. The inhabitants of Conacht attempted to oppose the incursions of the Danes, and gave them battle, but with ill success; for the provincial troops were cut off in great numbers, and Maolduin, the son of Muirguisa, was slain. Near this time died Bryen, the son of Faolan, king of Leix.

The Danes were continually reinforced with fresh recruits from their own country, and a fleet of many sail, with a body of troops on board, arrived upon the coasts, and landed at Loch Neachach. They committed their usual hostilities, and plundered the country in an inhuman manner; they broke through the law of nations, and contrary to the practice of declared enemies, they ravaged with all the terror and calamities of fire and sword. The churches in the northern part of the island fell a prey to these barbarians, who had no regard to religion and the Christian worship, but with a savage brutality they destroyed every thing, civil and sacred; and among other acts of violence, Fearná and Corke were spoiled and

pillaged, and then set on fire and consumed to ashes.

Niall Caille, king of Ireland, about this time, at the head of a numerous army, plundered and destroyed Fearceall and Deabhna Eathra; and soon after Morrough, the son of Hugh, king of Conacht, left the world; the celebrated bishop of Cluain Heois followed, and was delivered from a troublesome life. The Danes, encouraged by their success, and to secure what they had conquered, erected a fort at Linn Duachail, which they filled with their choicest troops: this garrison was a terror to the natives, and by their continued excursions plundered and destroyed the country called Tuatha Tenbatha. They also built another castle at Dublin, from whence they had an opportunity of ruining the province of Leinster and Jobh Neill; the churches were levelled with the ground, and the country was miserably distressed, from the city of Dublin to Sliabh Bladhna. They ransacked Cluain Aidhnach, Cluain Joraird, and Cluain Mac Naois; the whole land around became desert, and was like an uninhabited wilderness. About this time Feargus, the son of Fothig, who governed the province of Conacht, departed this life; and the cruel Dane, Turgesius, erected a fort at Loch Ribh, which commanded the country about, and infested Cluain Mac Naois, Cluain Feartha Breanuin, Tirdaglass, Lothra, and many other adjacent places and cities, which were plundered and destroyed, and fell a miserable sacrifice to the fury of these invaders. Not long afterwards the venerable Muireadhach, bishop of Laine Leire, was translated to a better life; and about the same time Niall Caille, king of Ireland, engaged the Danes in a pitched battle, and gave them a signal overthrow, which was attended with the loss of numbers left dead upon the spot;

but this prince did not survive long enough to enjoy the fruits of his victory, for he was unfortunately drowned in the river Callain, in the manner before related.

A. D. 866. Turgesius, the Dane, usurped the sovereignty of Ireland. This foreigner was the king of Norway, as some writers affirm, or as others, the king's son. His countrymen, the Norwegians and other easterlings who sided against the natives, proclaimed him king of Ireland, and invested him with the government of the island, which he ruled thirteen years. Before he came to the throne he had been seventeen years in the country, plundering and destroying the inhabitants with inexpressible calamities. He was a scourge in the hands of divine providence, to punish the Irish nation, which was reduced to the last extremities, and at last compelled to submit under the yoke of this usurper. The island had been for many years harassed with wars and intestine divisions, as well as continual struggles to preserve their oppressed liberties, and repel the insolence and cruel hostilities of the invaders; but the foreigners being constantly supported with recruits from Norway, and all the eastern countries adjacent, poured in such numbers upon the natives, that they were forced to give up the defence of their country, and submit to the tyranny of this usurper, who reduced them to the lowest servitude, imposed insufferable taxes, and by other acts of cruelty and oppression established himself in the government, and as it were, made a conquest of the island. This foreigner had no sooner seized upon the crown, but he despatched messengers into Norway, who were commissioned to give notice of his accession to the throne, and to desire a supply of forces sufficient to support his pretensions against any attempts of the natives, who

were a people jealous of their liberties, and if not kept under by the terror of a standing army, would occasion him an uneasy reign. Accordingly a fleet of many sail, and a number of transports filled with regular troops, were despatched, and landed upon the western coast. The country was immediately laid waste, the inhabitants were forced by droves like sheep into captivity, and such as escaped were obliged to retire into woods and wildernesses with their families, and lie exposed to the miseries of famine, to preserve themselves from slavery. These foreigners manned out several boats that were ordered upon Loch Neachach and Loch Ribh, from whence they ravaged and committed hostilities savage and terrible beyond expression. St. Collum Cill, many years before the invasion of the Danes, foretold the calamities that should fall upon his country; and Bearchan the prophet predicted particularly, that the Norwegians should arrive and bring the country into servitude. The verses of this ancient poet may be thus translated:

The bold Norwegians with a numerous sail,
Shall try the Irish ocean and arrive
Upon the coasts. The isle shall be enslav'd
By these victorious foreigners, who shall place
In every church an abbot of their own,
And shall proclaim, to fill the throne of Ireland,
A king of the Norwegian race.

AN ACCOUNT OF THE MANY BATTLES FOUGHT BY
TURGESIUS, ETC.

Turgesius having reduced the island under his subjection, and by usurpation broke in upon the succession of the royal line of the Irish monarchs, exercised his government with great tyranny, establishing himself upon the ruins of the national liberties, and made his arbitrary and unbounded will the rule of his administration. The natives were miserably galled with the heavy yoke of this foreigner, and, resolving to attempt a recovery of their freedom, a conspiracy was formed by the principal nobility and gentry of the kingdom, to dethrone the tyrant, and fix the state upon its ancient foundation. They reflected upon the bravery of their ancestors, how prodigal they were of their blood in defence of their country, and what noble efforts they made to secure their rights and privileges, and deliver them down unoppressed to posterity. Inspired with these reflections, the revolt became universal, the Irish unanimously armed, and assembled in bodies over the whole kingdom. They engaged the Danes in several desperate battles, and fought with success in many encounters. A spirit of freedom and liberty prevailed throughout the island, and was attended with victory, insomuch that the foreigners began to be weary of their conquests. They were so harassed and borne down by the old Irish courage, that they were overthrown and defeated with incredible loss; and at last obliged to retire to their shipping, and bid adieu to the island.

It may not be improper in this place to relate particularly some of the most memorable battles

that were fought between the natives and the invaders, and express some of the most remarkable circumstances that attended them; in order to give posterity a just idea of the courage and bravery of the ancient Irish, who were a nation fond of their liberties, and of the royal family of their kings, whose throne they could not endure should be filled by foreigners, but exposed themselves to preserve their country, and put an end to those calamities that closely followed a foreign yoke, and are the necessary effects of tyranny and usurpation.

The Irish, led on by the principal nobility of the country, particularly the tribe of the Dailgais, engaged the Danes, and gave them a signal overthrow at Ardbreacan. The foreigners were again attacked by the people of Colgain, and routed with the loss of all their forces; in which action Saxolb, a commander of great courage and experience among the Danes, was slain. Olchobhair, the son of Cionnfaoith, who governed the province of Munster, and Lorcaín, the son of Ceallach, king of Leinster, joined their provincial forces, and fell upon the army of the invaders with irresistible bravery; the dispute was hot and bloody, but the impetuosity of the Irish broke the ranks of the enemy, and a general rout followed. In this engagement the earl of Tomair, heir apparent to the crown of Denmark, was slain, and 1,200 of the best soldiers of the Danish army followed him to the other world. The king of Munster before-mentioned, and the inhabitants of Eogacht Cashel, defeated the Danes in a pitched battle near Cashel, where 500 of them were killed, and the rest fled for their lives. The people of Tyrconnel armed to recover their liberties, and attacked the invaders near Easruaidh, and fought them with success; for the choicest of their for-

ces perished in the engagement, and few escaped the slaughter of the day. The men of Jobh Figinty resolved to be no longer slaves, and observing an opportunity, fell upon the Danes, and killed 360 of them. Two hundred of these foreigners were destroyed by the people of Cianachta; and 240 at Druim da Chonn, were slain by Tighernach, king of Loch Gabhair. Maolseachluin, king of Meath, attempted to shake off the yoke, and engaged the Danes with such success at a place called Glasglean, that 1,700 of them were cut off. Yet, notwithstanding these victories, the foreigners were far from being suppressed; for they were constantly supplied with fresh recruits from their own country, which inspired them with courage under the greatest slaughter of their troops; their broken armies were soon completed, and the natives were so harassed with continual skirmishes and attacks, that they lost their choicest soldiers without any prospect of filling their places; and therefore being dispirited and worn out, they were obliged to confess themselves a vanquished people, and submit to the cruel tyranny of Turgesius and his Danish soldiery, who ruled them with a rod of iron, and forced them to taste of the very dregs of servitude. The whole kingdom was reduced, the usurper seized upon the crown, and by his followers was proclaimed monarch of Ireland.

A PARTICULAR ACCOUNT OF THE SLAVERY IMPOSED
UPON THE ANCIENT IRISH, BY TURGESIUS, THE
DANISH TYRANT.

The native Irish could neither bear nor shake off the oppressive yoke of these foreigners; and Turgesius, who had possession of the government,

thought no method more expedient to secure his new power, than to new model the state, to overturn the old constitution, and to place his countrymen in the posts of trust and authority. Accordingly he appointed a Danish king in every cantred of land throughout the island, and a captain was settled in every territory. He nominated an abbot in every church and monastery, and a sergeant of the Danes was fixed as the commanding officer in every village; and to compleat the miseries of the natives, a soldier was billeted by authority upon every house and cottage through the whole kingdom. The insolence and rapines of these common soldiers were insupportable, for the master of a family had no power in his own house; he could not command the use of a hen or a chicken of his own, for fear of giving offence to this rascally foreigner, whose vengeance he dreaded, and whose resentment perhaps would dispossess him of all he had. If a poor man had but one cow to afford milk for the support of his family, the soldier quartered upon him would consume the whole, not regarding the cries and wants of the young children, who were ready to die of hunger; and if a person in the house chanced to be sick, and the weakness of his stomach would admit of no other food but milk, this barbarous Dane would not allow him a drop to save him from death, but suffer him to perish. And when the soldier had a mind for a piece of beef, he would oblige the man of the house to kill this cow, whose milk was the greatest part of his sustenance, and when that beast was the whole stock he was possessed of. These barbarities and oppressions distracted the unhappy Irish, who were obliged to conform to the sordid and cruel temper of these soldiers, and supply them with what provision they required, how expensive soever; otherwise they would be

dragged by violence to the general rendezvous of the army, and committed to the guard room, and kept under close confinement till the prisoner had made satisfaction to his insolent guest, who often would be so unconscionable as not to be content with less than the ruin of his family and fortune.

The arbitrary Danes imposed likewise a heavy tribute on the vanquished Irish; for every master of a family throughout the whole island was obliged, under the severest penalties, to pay, as a yearly tribute, an ounce of gold; and if through misfortune or poverty he was incapable to furnish out his contribution, he was punished with the loss of his nose. No lord or lady was permitted to wear any cloaths but what had been left off by the Danes; for if their habit was of any value, it was torn off their backs, and ragged cast-off garments were given them in the place. These savage invaders were professed enemies to learning and learned men, and therefore the sovereignty of the kingdom being in their own hands, they determined to extirpate all schools and seminaries of education: the Irish were not suffered to have their children taught to read; the churches and holy places for divine service were likewise shut up or destroyed to the ground; all the books they could find they burned or tore to pieces; the poets, historians, musicians, and the professors of other liberal arts and sciences were banished, or imprisoned, or forced to abscond in woods and solitudes to preserve their lives. No young lady, of whatsoever quality, though she were the daughter of a lord or of a king, was allowed to work with her needle, or embroider in gold, or silver, or silk; and the sons of noblemen were forbidden to learn the use of arms, or exercise themselves in feats of activity or martial sports, lest they should one time or other reflect upon the bravery of their ancestors, and

grow uneasy under the yoke of slavery. The Irish were discouraged, under the penalty of fines and imprisonment, to make feasts or public entertainments, or to use hospitality among one another, but were forced to be content with the scraps and offals that were left at the tables of the riotous and luxurious Danes, who prodigally consumed at once the support of many families, and spent the revenue of whole countries to indulge their palates, and to please themselves in the most scandalous and unnatural debaucheries.

Such was the miserable state of the island, under the oppression and cruel yoke of these domineering foreigners: the natives were broken-hearted, and despaired of recovering their liberties; the clergy were forced to fly into woods, and the most desolate places, for the security of their lives; for the Danes were a wicked and abandoned race of men, and so covetous of wealth and plunder, that churches and monasteries were rifled, their consecrated plate carried off, and the religious turned out of doors. But the cries and prayers of the pious clergy, who hid themselves in caves and deserts, and incessantly addressed themselves to heaven for the deliverance of their country, prevailed at last with the divine mercy to find a way for their redemption, as unexpected as it was acceptable to the natives, who were in despair, and gave themselves up for lost; for it must be observed that the clergy, notwithstanding the inconveniences they suffered, strictly performed the divine offices of the church in the best manner they were able; they fasted and prayed, and obliged the laity to be regular in their devotions, and to entreat, without intermission, that God would destroy the power of those profane invaders, profess enemies to mankind and to his church, and restore the kingdom to its ancient liberty. And heaven rewarded their piety with success, so far

as to deliver the tyrant Turgesius himself into the hands of the Irish.

For when this bloody usurper was in the height of his unjust authority, among other methods to confirm himself in his new power, and to prevent the natives from giving disturbance to his reign, he erected a castle as a royal palace, where he designed to reside, near the seat of Maolseachluin, who governed the country of Meath. This haughty Dane would sometimes condescend to make a visit to this neighbouring prince, who had a daughter of excellent beauty, that had the finest shape and complexion, and was one of the most celebrated ladies in the island. Turgesius, who by this time began to be aged, was at an entertainment in the palace of Meath, where this princess sat at the table, and by her charms so captivated this royal lecher, that the blood grew warm in its old channels, and he conceived so strong a passion, that he desired Maolseachluin to resign his daughter to his arms, and promised she should be the favourite mistress in his seraglio. The king of Meath not daring to incense the tyrant by a denial, who he knew would gratify his lust by violence, with great submission requested, that since his majesty was pleased to make choice of his daughter for a mistress he would not make it known in a public manner, out of respect to the character of the young lady, whose reputation would suffer, and her honour be so blemished, that it would be difficult afterwards to dispose of her in marriage, and provide a husband for her suitable to her quality; and therefore he desired, that since his royal palace was nigh, he might be permitted to send the princess to him privately, to conceal it from the knowledge of the world. And, continued he, I will convey to your majesty fifteen of the most celebrated beauties that my small territories produce, who, I am

confident, will so far eclipse the charms you are pleased to commend in my daughter, that she will scarce receive the honour of being admitted to your embraces, when you are convinced she is excelled by so many of a superior beauty. Turgesius was transported with the expectation of receiving the young lady, and a night was appointed to crown his hopes and give him possession; she was to be conducted with all possible privacy into one of his royal apartments, and the young ladies were to be disposed of as the lusts and humour of the tyrant directed.

It happened that at this time there was a convention of the principal Danes throughout the kingdom, summoned by Turgesius, to assemble at Dublin, in order to settle his infant government upon lasting foundations; to defeat the prospects of the natives, who were inclined to a revolt; to defend the country from other invaders, and to perpetuate the succession to his posterity. These matters, and whatever seemed to contribute to the establishment of the usurpation, being adjusted, the king appointed an entertainment for some of his prime ministers and favourites; and being well warmed with wine, he communicated to fifteen of them his intrigue with the young princess, the daughter of the king of Meath, and promised to bestow upon each of them a young lady of consummate beauty, if they were disposed for an act of gallantry, and thought proper to follow him to court. These lascivious Danes conforming to the practice of the tyrant, expressed their gratitude for his royal bounty, and fired with the prospect before them, desired the honour of waiting upon him; and accordingly Turgesius, attended with fifteen of his debauched nobles and officers, set out from Dublin, where the assembly sat, and

arrived at the place where he usually kept his residence.

It was not the design of Maolseachluin, the king of Meath, to contribute to the prostitution of his daughter, but resolving to vindicate the honour of the young lady, he entered upon a desperate attempt to dethrone and destroy the tyrant, and sacrifice him to the fury of his own lust. Accordingly he selected fifteen of the stoutest and most beautiful youths in his dominions, who were of a fair fresh complexion, and had no beards upon their faces; he ordered them to be apparelled in the habit of young ladies, and to conceal under their gowns a short sharp sword, which they were to make use of according to his directions. Thus fitted out, the princess, attended with her retinue, upon the night appointed left her father's court; and when she arrived near the castle, where Turgesius had his royal seat, she sent privately to acquaint him of her approach, which he received with inexpressible joy: he gave notice to his officers that the ladies were coming, and having ordered them to retire to their chambers, he sent one of his favourites to meet the princess, and conduct her to his court. The Danish nobles severally repaired to their apartments, that were made proper for their reception, and impatiently expected their Irish mistresses; while the king, with the same fury of passion, was waiting in his bedchamber, transported with the prospect of satisfying his brutish desires upon a princess of the greatest beauty and quality throughout the island.

But Providence determined to put a final end to the tyranny of this usurper; for Maolseachluin, king of Meath, the better to accomplish his design, so glorious in the event as to subvert the oppressive yoke of these foreigners, under cover of the

night marched with a resolute body of hardy Irish, and advancing towards the castle of Turgesius, he drew up his men silently under the walls, in order, when he received the signal from those within, to break into the fort, and to put the tyrant and all his retinue to the sword.

The princess with her followers were by this time admitted into the palace, and the gentlemen who attended her had orders from the king to preserve the honour of his daughter at all hazards, and to fall upon the tyrant, unguarded as he was, before he had perpetrated his design; and inspiring them with a love of liberty, and of redeeming their country from a cruel slavery, he had raised their indignation to that height, that they engaged to a man to expose their lives in this great adventure, and they did not doubt of success. Their commission was to seize upon the usurper and take him alive, but to bind him with strong cords, that he could not possibly escape; then they were to secure his nobles and officers, who expected other sort of embraces, and not to leave a man of them alive: there seemed no difficulty to bring to pass this surprising event; for the tyrant thought he had established his power, and broken the spirit of the natives, and therefore there was no occasion to keep a strict guard about his person; and his officers were so infatuated by their lusts that they left their arms behind them, lest they should frighten the ladies, and discompose them for softer encounters. There was a proper signal agreed upon, to give notice to the king under the walls, when he should rush into the fort, and assist with his troops to fall upon the Danes, who perhaps might be so numerous as not easily to be despatched.

The circumstances of this secret adventure being thus adjusted, the princess with all her retinue were introduced into the king's apartment, who

received her with open arms, and though of a very advanced age, proposed wonderful delights to himself in the possession of her. He examined into the beauty of her attendants, who, though very handsome and genteel youths, yet made but an awkward appearance in their unaccustomed dress, and therefore the princess was sure to find no rival among them, and was made choice of to sleep in the arms of this lascivious Dane, who embraced her tenderly, and was conducting her into his private chamber. The Irish youths thought now was the time to discover and exert themselves in defence of the honour of their mistress and of their enslaved country; and throwing aside their loose gowns, laid hold of the tyrant, and pointing one of their short swords to his throat, threatened him with instant death if he cried out, which so terrified him that he submitted, and they instantly bound him; then destroying all they met, they forced into the apartments of the nobles and officers, who were unarmed and prepared for other engagements, and put them all to the sword. The palace was filled with cries and slaughter, and to add to the terror, the signal was given to the king under the walls, who broke into the castle with dreadful shouts, and finished what was left undone; the guards were killed; no quarter was given; the darkness of the night increased the fears of the Danes, officers and soldiers fell promiscuously in the carnage, and not a man of them escaped. When the fury of the Irish was abated, and there was no enemy left in the castle, the king of Meath entered the room where Turgesius lay bound, and upbraiding him with his excessive cruelties, the many rapes and violences he had committed upon the Irish ladies, and his repeated murders; he commanded him to be loaded with irons, and to be carried before him in triumph. The soldiers were

allowed to plunder the castle, where they found an incredible booty, and the king with the princess and his brave hardy troops returned to Meath.

This transaction was soon spread over the whole kingdom; and the Irish, animated with the success of the king of Meath, unanimously revolted, and resolved to throw off the Danish yoke. The foreigners were quite dispirited and abandoned to their fears, when they heard that their king Turgesius was taken prisoner; and his principal nobility and commanding officers put to the sword; and considering that the natives were up in arms, and themselves without a leader, they thought it safest to fly to their ships, and with all possible expedition to quit the island. Those invaders who lived near the sea coasts, got on board without much difficulty; but those who had possessed themselves of the inland country, at a great distance from the sea, were obliged to retire into cities and fortified places for their security; but the desperate Irish resolved to rid themselves of these foreigners, which now they had an opportunity to do, and fell upon them in all places without distinction: they hunted them out of the woods and wildernesses, where they had taken shelter; they stormed their towns and forts, and engaging them with irresistible fury, slew infinite numbers of the Danes before they could reach their ships; no solitude or flight could protect them from the enraged Irish, who fought for their lives and laws and liberties, and determined to bring about a complete revolution, and establish the government upon its ancient foundation. Some of those wretched foreigners escaped to the sea under favour of the night; and others who were surrounded by their enemies, and found it impossible to fly, most submissively petitioned for quarter, and promised to

become servants to the Irish; and to save their lives, to comply with whatever tax or imposition should be laid upon them. The king of Meath, when the first fury of the Irish had in some measure subsided, perceiving that those few Danes that remained, might be so disposed of as to be incapable of giving any disturbance to the state, received them into mercy, and having disarmed them spared their lives. The tyrant, after he had been for some time kept in fetters, and been a witness to the miseries of his countrymen, had an end put to his unfortunate life, being thrown, by the command of the king, bound as he was, into Loch Annin, where he perished.

This wonderful revolution being accomplished by the death of the usurper, and the expulsion of the Danes, the nobility and gentry of Ireland, willing to settle the constitution of the government, and reduce the affairs of state into some order, assembled in a general convention, and reflecting upon the means by which they received their freedom and redemption, unanimously came to a resolution to place the crown upon the head of their great deliverer Maolseachluin, king of Meath.

It must be observed here, that Buchanan, the Scottish historian, asserts, that Gregory, king of Scotland, invaded the kingdom of Ireland with a numerous army, and having plundered the inhabitants, and miserably harassed the country with their hostilities, they had the success to kill Bryen and Connor, who were appointed guardians to the king of Ireland, who was a minor. But this writer is miserably mistaken in this fact, because, as the authentic chronicles of the island expressly testify, the crown never descended to an infant, who was a minor, from the reign of Slainge, who was the first Irish king of the line of the Firbolgs,

till the time of Henry II. king of England; for the succession, though it often descended to the next heir, yet he was always of man's estate; and when the hereditary right, by the iniquity of the times and the violence of parties, was laid aside, the nobility and gentry commonly made choice of the most accomplished person in the island, and placed him in possession of the government. This historian therefore is not to be credited; for it is beyond dispute that Turgesius, the Danish tyrant, was the king of Ireland at that time.

A. D. 879. Maolseachluin, by the suffrage of the nobility and gentry, was placed upon the throne of Ireland. He was the son of Malruanadh, son of Donough, son of Daniel, son of Murchada, son of Diarmuid, son of Airmeadh Caoch, son of Conall Guthbhin, son of Suibhne Meain, son of Colman More, son of Diarmuid, son of Feargus Ceirbheoil, descended from the royal stock of Heremon, and held the government sixteen years. The mother of this monarch was Arog, the daughter of Cahall, son of Fiachrad, king of Bearcuil.

The Danes, being driven out of the kingdom by the prevailing power of the natives, under the conduct of this prince, began to form designs of regaining their settlements in the island; for they had experienced so much of the fertility and riches of the country, that their native possessions were incapable of supporting them in that riotous and expensive way of life which they had used themselves to, when they had the command of the labours and the wealth of the industrious and frugal Irish. In order to concert measures for another descent, the principal of the Norwegians and Danes assembled, and, after many debates, came to a resolution to send three of their most experienced generals, and a well appointed fleet,

with a commission to land upon the coasts of Ireland in a peaceable manner, to avoid the committing of hostilities, and by that means gradually insinuate themselves into the affections of the inhabitants, till they found themselves of ability to contend with them, and then violence was to be used. And the better to disguise their designs, these three commanding officers were to pass under the notion of mercantile men, and their fleet was to be called a sail of merchant-men, which was to be furnished with jewels and gaudy wares, to be sold or to be presented to the Irish as occasion offered; but a number of arms and military preparations were to be secretly stowed in the ships, to be used when matters were well concerted, and ripe for execution. The people of the island were thus to be corrupted and softened into effeminacy by this stratagem of these subtle foreigners, in order that they might be subdued with the less difficulty, and in some measure be the instruments of their own misfortunes and destruction.

The author of the *Polichronichon* gives this account of this expedition; * “After the death of “Turgesius, three brothers, Amelanus, Cyracus, “and Imorus, came from the parts of Norway in “a peaceable manner, and under pretence of merchandising arrived with their followers in this “island; and getting possession of places that lay “upon the coasts, by the consent of the Irish, “who were an idle and inactive people, they built “three cities, Waterford, Dublin, and Limerick,

* *Post obitum Turgesii, de Norvegiæ partibus quasi sub pacis intuitu et Mercaturæ exercendæ prætextu, tres fratres, Amelanus, Cyracus, et Imorus, cum suâ sequelâ in hanc insulam appulerunt et de consensu Hibernorum, otio deditorum, maritima loca occupantes, tres civitates, viz. Waterfordiam, Dubliniam, et Limericum construxerunt, qui tamen numero succrescentes contra indigenas frequenter insultabant.*

“ and their numbers daily encreasing, they often “ insulted and disturbed the natives.” From the testimony of this writer it appears, that the Norwegians, by this political device, and under the conduct of those officers, in the disguise of merchants, obtained settlements in the island, which they gradually improved by new acquisitions, till they became able to oppress the natives, and bring the whole kingdom into subjection. And it is not to be wondered that these foreigners carried on their conquests with success, and after their expulsion regained what they had lost, and often enslaved the people ; for it must be observed, that the invaders were constantly supplied with fresh recruits, their own country was an inexhaustible store of men and shipping, which encouraged them to bear up against all misfortunes or defeats that might happen, and to prosecute their designs at all hazards. But the greatest advantages were given them by the natives, occasioned by the contests and civil discords among themselves. Nothing promoted the common ruin more than their animosities within themselves ; and their unnatural and irreconcilable quarrels were attended with more dreadful effects, than could follow from all the force of the enemy : to add to the calamity, the contending parties would receive these Danes into pay, as auxiliary troops, who when opportunity offered turned their arms against those that hired them ; and thus, while the petty princes were striving and tearing each other to pieces for trifles, the Danes, when they found them sufficiently weakened, subdued the victor and the vanquished, and forced them both to confess their superior power, and own them for their masters. Thus were the unfortunate Irish, by a concurrence of unhappy circumstances, again obliged to pass under the yoke, which galled them with inexpressible misery, and could never be shaken off till the

death of that illustrious hero, the brave Bryen Boiroimhe, king of Ireland.

The annals of Ireland assert, that when the Norwegians had subdued the inhabitants, not only by their arms, but by the effects of their own intestine divisions, the Danes, in hopes of plunder and conquest, fitted out a considerable fleet, and made a descent upon the island. They met with some opposition, but it was fruitless and without success, for they destroyed the country and the people, and plundered the city of Dublin, and terribly ravaged all the adjacent territories; but the Norwegians fearing to be driven out of their possessions by the Danes, determined to make head against them before they grew too powerful, and advancing towards them, with a select body of troops, offered them battle. They accepted the challenge, and a desperate fight commenced at a place called Linnduachail, wherein the Danes obtained a complete victory, the Norwegians were defeated with the loss of their best forces, and 1000 of them left dead upon the spot. Encouraged by this success, the victors seized upon the greater part of the island, and still improving their authority, and plundering the natives, they became the most formidable power, and acquired considerable settlements in the country.

Not long after this victory of the Danes, Amhlaoibh, otherwise called Amelanus by some authors, son to the king of Denmark, arrived in Ireland, with a design to take upon himself the command of the Danes that were dispersed throughout the island; and putting himself at the head of his countrymen, he fought the natives in several engagements with great advantage, imposed heavy contributions upon them, and reduced them to a state of servitude. About this time died Olchabhair, the son of Cionnaoth, who governed the

province of Munster, and Maithnia, the pious bishop of Biorra, and Cormac, the devout prelate of Lathraigh Broin; soon followed that prince into the other world.

The unfortunate state of the island, under the oppression of these foreigners, was the reason that about this time Maolseachluin summoned by his royal writs, a convention of the principal nobility and gentry of the kingdom, to meet at a place called Rath Aoda Mac Bric, who unanimously assembled according to the summons; for the natives consulting their common safety, had laid aside their private contests and quarrels; but it was with some difficulty they united, and were reconciled by the unwearied diligence and importunity of that holy person, Eatgna, a convert of St. Patrick, who had entered himself into some religious order. In this convention, among other acts that promoted the public good, it was determined, that Maolguala, the son of Dungaille, king of Munster, and Carrol, king of Ossery, should conclude a peace with the inhabitants of Leath Cuinn; and in the assembly it was agreed, that the king of Ossery aforesaid should make his submission to Eatgna above-named, who was a saint of excellent holiness and devotion.

Some time after this, the Normans fell in a desperate fury upon Maolguala, who governed the province of Munster, and slew him with stones; and not long after this unfortunate accident, Maolseachluin, king of Ireland, engaged the Danes, and fought the remarkable battle of Drom da Moighe, wherein great numbers of the foreign troops were destroyed, especially such as were quartered in the city of Dublin. After this victory obtained by the Irish, Daniel, the son of Ailpin, king of the Piets, left the world; and the king

of Ireland did not long enjoy the fruits of his success, but died of a natural death after a very troublesome and distracted reign.

A. D. 897. Hugh Fionnliath was the succeeding monarch. He was the son of Niall Caille, son of Hugh Dorndighe, son of Niall Freasach, descended from the royal line of Heremon, and possessed the throne eighteen years. The mother of this Irish prince was Gormfhlaith, the daughter of Dinnis, the son of Daniel. He took to wife Maolmuire, the daughter of Cionnaoith, son of Ailpin, king of Scotland, by whom he had a son called Niall Glandubh. During the reign of this king several actions of importance happened; among the rest, Connor, the son of Donnogh, who had the government of half the country of Meath, was unfortunately slain by the sword of Humphry, son to the king of Denmark, at a place called Cluain Joraird. This Danish prince, known in the Irish language by the name of Amhlaobh, after this victory, transported a sufficient number of his countrymen into Scotland, and falling upon the Picts, he slew multitudes of them, and made many of them prisoners, whom he carried away with him, and made them slaves.

Near this time it was that Hugh Fionnliath, monarch of Ireland, fell upon the Danes at a place called Loch Feabhail, and gave them a general defeat. In this action the foreign troops suffered exceedingly, and most of the officers were cut off; for the victor brought away with him the heads of forty of the principal commanders, and the fight concluded with the loss of 1,200 of the Danes, who perished in this engagement. The Irish army, encouraged with his success, attacked the fortifications and garrisons of the enemy, and beat them out of their fastnesses, and recovered all the booty and plunder they had taken. Conall, the religious

bishop of Cill Sgire, died soon after this victory; about which time the palace of Humphry, son to the king of Denmark, which he had built at Cluain Dalchain, was clandestinely set on fire by Gaioithin, and Mac Ciaran the son of Roanan, and consumed to the ground. This accident occasioned great confusion to those within, and the Irish taking advantage of the fears of the Danes, fell upon them, and slew 100 of their principal commanders: Humphry, to revenge himself upon the Irish, laid an ambuscade, and surprised 2,000 of them, who were either killed wounded or taken prisoners; and this victory inspired him with fresh courage, for he plundered Ardmach and the adjacent country; and when he had raged with all the fury of an incensed enemy, he carried off very valuable spoils, with which he paid and rewarded his army.

The death of Cionfhaola, the son of Mochtighern, who had filled the throne of Munster for thirteen years, happened about this time; and he was succeeded in the government of that province by Donnogh Mac Dubhdabhoirionn, who seized upon the crown and proclaimed himself king.

The Danes by this time were become a terror not only to the Irish, but the success of their arms gave them power to improve their conquests among the Piets in Scotland, and the Welsh; the first of these they overcame in a battle, and slew great numbers of them, and Roger, the son of Moirmin, king of Wales, being terrified with the fame of their victories, left his own country, and fled into Ireland for refuge and protection, where he met with an honourable reception suitable to his quality. These foreigners, it has been observed, broke open churches and shrines, and plundered the dead as well as the living, which was the reason that the relicks of St. Collum Gail were removed

to Ireland, to preserve them from injury and the sacrilegious hands of these impious barbarians. Lorcan Mac Lachtna about this time was fixed in the possession of the crown of Thomond. The tribe of the Dalgais inhabited this country, and their territories extended to the gates and walls of Cashel: they had twelve canthreds in their divisions, which reached from Leim Congculion to Bealach Mor, in the county of Ossery, and from Mount Eachtighe to Mount Eibhlinne. This was a brave and martial clan, and it was observed particularly of them, that they always chose to be in the front of the Momonian forces when they entered an enemy's country, where they distinguished themselves with signal courage; and when they were marching homewards, and leaving the country of the enemy, their place was in the rear; so that they were exposed to the greatest dangers, and were a shield to the rest of the army, whom they always led on to action, and covered in their retreat. The old poet, Cormac Mac Cuilleinan, gives an express account of the bravery of this tribe in the lines following:

The martial clan of the Dalgais appear
In front, and make the foremost ranks, exposed
To the first fury of the enemy;
And when the military instruments
Sound a retreat, they last forsake the field
And cover all the rear: these martial chiefs,
Strangers to fear and flight, with victory
Were ever crown'd, their all-subduing arms
With never-failing force their javelins threw,
And scattered certain death.

Hugh Fionnliath, monarch of Ireland, died without violence at Druim Jonasglan, in Criche Connuill; and the pious Fighernach, the son of Mairtheadhaidh, bishop of the same Druim Jonasglan,

was about the same time translated to a better life.

Flan Sionna was the succeeding king.

A, D. 918. He was the son of Maolseachhuin, son of

Maolruadhna, descended from the royal line of Heremon, and governed the kingdom 38 years. The mother of this prince was Lan, the daughter of Dungoil, son of Feargoil, king of Ossery. The Irish king met with many disturbances in his reign; for he was no sooner fixed in the throne than he found it necessary to raise an army and invade the province of Munster. This attempt was successfully prosecuted, for the provincial troops were unable to oppose him, so that the whole country lay exposed to the fury of the royal army, who miserably distressed the inhabitants, and carried them away, after they were cruelly plundered, into a wretched captivity. In the reign of this prince, Daniel, the son of Muireagein, was treacherously slain by his own followers; and Fiachna, the son of Ainbreith, son of Hugh Roin, who had governed the province of Ulster the space of one year, left the world; about the same time died Donnogh Mac Dubhaoboirunn, king of Munster.

The Danes still carried on their hostilities, and behaved more like robbers than enemies, for they plundered Cluain Joraird, and Kildare suffered the same devastations. The celebrated fair of Tailton was proclaimed about this time by the king of Ireland; which was no sooner ended but Maolguala, who had governed the province of Munster seven years, departed the present life. The Normans were now in possession of some part of the island; and these foreigners fell upon Sitrick Mac Jobhair, and slew him. Aidhet, king of Ulster, was inhumanly murdered by his own subjects,

which occasioned such disturbances in the province, that the Danes took advantage of their civil discords, and such of them as lived at Loch Feabhail entered Ardmach, and plundered the country. In this expedition they surprised Cumasgach, king of Ulster, and his son Hugh, and made them prisoners. About this time died Daniel, a prince of great hopes, the son of Constantine, king of Scotland.

Cormac Mac Cuilleanan had now fixed himself in the government of Munster, and reigned with great conduct and moderation for seven years. During the reign of this prince the kingdom of Ireland enjoyed settled peace and tranquillity; the island began to recover breath, after the calamities of intestine wars and foreign invasions; the lands were manured and cultivated, and afforded plentiful crops; and so remarkable was the happiness of the island at this time, that not a shepherd or herdsman was wanting through the whole country. The churches, and abbeys, and religious houses began to be repaired and new built; for these structures were reduced to ruins by the sacrilegious Danes, who ravaged without distinction of places, so that nothing however solemn or sacred could escape their fury. Learning now revived, and many free schools and academies were erected, for the education of youth in arts and in the liberal sciences. Their former miseries were forgotten by the inhabitants, a new scene appeared, and opened a delightful prospect of peace, happiness, and prosperity.

Such was the flourishing state of the kingdom when Cormac Mac Cuilleanan wore the crown of Munster, that the contests and animosities between the petty princes were happily concluded; inso-much, that the Danes, fearing the effects of this

reconciliation, desisted from their usual hostilities; and though the desire of plunder remained, and nothing of their savage disposition abated, yet they apprehended their lives were in continual danger from the natives, who by their common union and friendship were able to drive them out of the kingdom; and therefore a great number of these foreigners retired to their ships of their own accord, and bade adieu to the island.

Cormac proposed, in one year of his reign, to celebrate the festival of Easter with great state and magnificence at Cashel; and a short time before the holydays he sent a messenger to the country called Eoganacht, that lay near Cashel, to demand of the inhabitants a quantity of provision, that would be sufficient for himself and his attendants during his stay at that place. But the messenger was dismissed with a refusal; and an account of this rude denial being brought to the generous tribe of the Dailgais, they prepared with all possible speed, what provisions were necessary for the king of Munster, and supplied his wants. This relief was very seasonable, and was received by Cormac with the most grateful acknowledgments. The king resolved once more to try the spirit of the people of Eoganacht, and for that purpose sent to them, to desire that they would assist him with some of their best arms and horses, to bestow upon those strangers who should come to his court, according to their deserts and merits: and the messenger was to notify, that his master did not doubt of their compliance, since they were sensible of the obligations they lay under, and had not yet paid him the usual compliments, or convinced him of their good affections by one single testimony of their respect. The inhabitants of Eoganacht did not absolutely refuse to answer his

demand, but their manner of complying was a notorious affront to the king, for they mustered together all their old battered arms, and picked out the most useless and disabled horses they could find, and sent them to Cashel to the court of Cormac. The clan of the Dailgais were soon acquainted with this insolent behaviour, and chose a number of strong able horses, with suitable equipage and furniture, and presented them to the king; the best of their arms likewise, and a collection of valuable jewels, were generously offered to his acceptance. Cormac received their favours with sincere expressions of gratitude, and upon the occasion composed the following lines; for he was a prince of great learning, but his genius chiefly inclined to poetry.

May heaven protect the most illustrious tribe
Of Dailgais, and convey its choicest blessings
On their posterity. This renowned clan,
Though meek and merciful as are the saints,
Yet are of courage not to be subdued,
Long may they live in glory and renown,
And raise a stock of heroes for the world.

The authentic records of Ireland expressly assert, that from the reign of Aongus, the son of Nadfraoch, king of Munster, till the time of Matthew, the son of Kennedy, who likewise governed that province, there had reigned forty-four princes lineally descended from Eogan More, the son of Oilíoll Ollum; and during this space of time, it is observed, that the tribe of Dailgais had the possession of no more lands than the kingdom of Thumond; but after the decease of Cormac Mac Cuillenan, the succession to the crown of Munster devolved upon Lorcan, who was of the line of Dailgais, and governed that province till

his death. The country of Thumond had a king of its own, and consisted of all the lands from Slighe Dala, known otherwise by the name of Bealach Mor, in Ossery, to Leim Congculion, in the west of Corca Baisain. This tribe of the Dailgais always took up arms in defence of the kings of Cashel, against the provincial troops of Leinster, and the army of Leath Cuirn. This account we find recorded in a poem composed by O Dugan, who has related the particulars in the verses following :

The Dailgaision troops with glory fir'd,
Fought for the honour of the kings of Cashel,
And carried into other provinces
The terror of their arms.

Cormac Mac Cuillenan governed the province of Munster for the space of seven years, and acquired the character of a learned and just prince. Fortune favoured him in all his attempts, his enemies dreaded his power, and his subjects almost adored him for his virtues; and his reign might have continued for many years longer, attended with the same glory and prosperity, had he not been misled and over-ruled by the advice of his counsellors, who put him upon destructive measures, which robbed him of his life and crown. The principal nobility and gentry of his province urged him forward to invade the territories of Leinster, and demand a tribute or chief-rent from the inhabitants; and if they refused to pay their acknowledgments of subjection, they persuaded him to use violence, and immediately enter into hostilities. This enterprise was not agreeable to the king, but upon the advice of his council, and particularly of Flathbhertach Mac Jonmuinein, abbot of Inis Catha, and of the blood royal, who

insisted that the king had a just demand upon that province, as it was a part of Leath Modha, he raised a numerous army, consisting of the flower of his provincial troops, and prepared for the undertaking. His forces assembled at a place appointed, and the gentry of Munster were resolved to prosecute the right of their king with their lives and fortunes; for they supposed he had a just title to this tribute, upon account of the division that was formerly made between Modha Nuagatt and Conn. But the king of Munster opposed this expedition, and would have disbanded his troops; for he was endowed with a prophetic spirit, and foreknew that the attempt would be attended with an unfortunate issue, and he should lose his life in the action. Under these apprehensions he delayed his march, till overcome by the importunity of his friends, he advanced towards the borders of Leinster; but before he had entered that province, he determined to make his will and testament, being sensible he should never return; and having prepared himself by devotion for that solemn act, he left considerable legacies to uses of charity, and particularly expressed his bounty to the principal abbeys and religious houses throughout the kingdom: he left an ounce of gold and an ounce of silver, a horse and arms, to Druimabhradh, now known by the name of Ard Fionain. A golden and a silver chalice, and a vestment of silk, he bestowed upon Lismore. A golden and a silver chalice, four ounces of gold and five of silver, he bequeathed to Cashel. He gave to Imleach Jubhair three ounces of gold and a mass book; this place at present is called Imly. To Glean da Loch he demised an ounce of gold and another of silver. A horse and arms, an ounce of gold, and a silk vestment, he bequeathed to Kildare. Twenty-four ounces of gold and silver

he left to Ardmach; three ounces of gold he gave to Inis Catha; three ounces of gold and a silk vestment, with his royal benediction, he bestowed upon the successor of Mungairid, with several other noble and charitable benefactions.

This excellent prince being poetically inclined, composed his last will and testament in verse, which may not improperly be thus translated :

Summon'd away by death, which I perceive
Approaches, (for by my prophetic skill
I find, that short will be my life and reign,)
I solemnly appoint, that my affairs
Shall thus be settled, after I am dead ;
And this I constitute my latest will.

My golden vestment for most sacred use
Ordain'd, and for the service of my God,
I give to the religious St. Shanon
Of Inis Catha, a most holy man.

My clock, which gave me notice of the time,
And warn'd me when to offer my devotion,
I leave, nor is my will to be revok'd,
To Conuil of Feargus, a true friend,
And follower of my fortune, good or bad.

My royal robe, embroider'd e'er with gold,
And sparkling with the rays of costly jewels,
Well suited to a state of majesty,
I do bequeath to Roscre, to be kept
By Cronane with the strictest care.

My armour,
And coat of mail of bright and polished steel,
Will well become the martial king of Ulster,

To whom I give it ; and my golden chain
Shall the most pious Muchuda enjoy,
As a reward for all his worthy labours.

My royal wardrobe I resolve to give
To Mac Gleimin at Cluin by Cokman.

My Psalter, which preserves the ancient records
As monuments of this my native country,
Which are transcrib'd with great fidelity,

I leave to Ronal Cashel, to be preserv'd
To after times, and ages yet to come.

My soul, for mercy, I commit to heaven,
My body leave to dust and rotteness.

May God his choicest store of blessings send
Upon the poor, and propagate the faith
Of Christ throughout the world.

This Cormac, king of Munster, gives in his writings an exact account of the convention of Mungairide, as appears expressly in that part of his poetical composition which begins with these words: "A ghille, ceangall ar loin," where he expressly mentions the number of monks that were members of the six churches that stood in that place. There were five hundred, who were men of approved learning, and were appointed to attend the office of preaching; six hundred presbyters served in the choir, and four hundred ancient men of exemplary piety spent their whole time in prayers and contemplation.

But to return to the design of Cormac upon the province of Leinster. When he had concerted measures, and made the necessary preparations for this expedition, he thought it not sufficient to make his will, and settle his private affairs, but that it was his duty to provide for his people, and regulate the point of succession before his decease; for this purpose he despatched a messenger to Lorcán, the son of Lachtna, king of Thumond, to desire the favour of a visit from him in his camp, before he passed the frontiers and entered upon action. This neighbouring prince came upon the message, and was received by Cormac with great tenderness and affection. Soon after his arrival the king of Munster called a council of the principal nobility and gentry, and commanding officers, and leading his royal guest by the hand into the assembly, he told them, that he apprehended the expedition he had undertaken would be fatal to himself; and therefore to prevent all tumults, and defeat the pretensions of contending factions, he thought himself obliged to settle the succession before his decease; and for that purpose he declared before the nobility of Siof Eogain, who were chiefly concerned, that he demised the crown

of Munster to Lorcan, king of Thumond, whose indisputable right it was, and persuaded them to ratify his nomination, and accept him for their king. He did not think proper to bind them to this convention by oath not to withdraw their allegiance from the king of Thumond; which was the reason, it is supposed, that after the death of Cormac his designation was rejected by the nobility and gentry, who, by election, placed another prince upon the throne of Munster; though it is evident, that Lorcan, king of Thumond, was the apparent successor in the government of that province, in conformity to the last will and testament of Oilioll Ollum, who ordained that the crown of Munster should descend alternately to the posterity of Fiachadh Muilleathan and the royal family of Cormac Cas.

The provincial troops of Munster being assembled, Cormac, attended by Flathbhertach Mac Jonmuinein, abbot of Inis Catha, who was the principal promoter of this war, advanced at the head of an army towards the borders of Leinster; but, before he passed the boundaries, he sent a herald to the king of Leinster, to demand a yearly tribute as a testimony of subjection, which he insisted upon as his right, as that province was a part of Leath Modha. If the king of Leinster was not prepared to answer his chief-rent in ready money, the messenger was to require hostages for the security of the payment, and upon refusal, to denounce war. The king of Munster halted in the expectation of the return of the herald, and in that interval an unfortunate accident happened, that was of fatal consequence to the army of Munster; for Flathbhertach Mac Jonmuinein, abbot of Inis Catha, who, though in orders, was a person of courage and warlike disposition, mounted his horse, with a design to ride through the ranks

and take a view of the camp; but the horse being frightened, fell into a deep ditch with the rider upon the back of him, which was understood by the soldiers to be an unfortunate omen, and filled their minds with such impressions of fear, that many of them, despairing of success, resolved not to wait for the event, but withdrew from the camp and returned home.

The herald returned to the king of Munster, and brought with him ambassadors, who were commissioned by Carrol, the son of Muireagain, and the nobility of Leinster, to propose a treaty and cessation of arms till it took effect. They were to insist, that hostilities should cease on both sides, and that the country should be freed from the apprehensions of war till the month of May following. To induce the king of Munster to attend to these conditions, and accept them, they brought with them a large sum of money, and a quantity of choice jewels, and other presents of value, to offer him, and soften him into compliance. This treaty began in the first fortnight of harvest; and to convince the king of Munster, that the king of Leinster was sincerely inclined to peace, he ordered his ambassadors to promise, that hostages should be placed in the hand of the abbot of Disert Diarmuda, until matters were brought to a conclusion. Nor did the king of Leinster forget to send a noble present to Flathbhertach, being sensible what interest he had with the king of Munster, who would enter into any measures upon his recommendation. But this abbot, who ought to have been the minister of peace, was the great incendiary, and was not to be mollified into other sentiments. For when the ambassadors of Leinster were admitted to audience, and had made proposals, notwithstanding the king of Munster, who dreaded the consequences of the war, was disposed

to accept the conditions, and to prevent bloodshed, and with great condescension desired the concurrence of Flathbhertach in his opinion, yet the passionate and implacable abbot could not be brought into any pacific measures, but resolved to push on the war at all hazards; and proceeded so far in his resentment against the ambassadors, that he insolently upbraided the king of Munster with cowardice, and told him to his face, that the paleness of his complexion evidently betrayed his want of courage; and used many other aggravating expressions, reflecting upon the conduct and personal bravery of the king. But Cormac thought fit to overlook the affront, and replied mildly, with great sedateness, that his aversion to the war was not the effect of fear, but proceeded from the sense he had of the consequences that would inevitably attend the expedition, which he was convinced would be fatal to his own life; for, says he, I am assured that I shall not survive the first battle, and perhaps your rashness and precipitancy will likewise prove your destruction.

After this conversation with the abbot, the king retired to his tent, with very disconsolate and melancholy impressions upon his mind, and admitting none but his chief favourites into his presence, they persuaded him not to oppress himself with grief, but to support his spirits, and refresh himself with what the circumstances of the place would afford. Accordingly a basket of apples was brought before him, which he distributed among those that were present, but with this afflicting prediction, that his death was at no great distance, and that he should not have an opportunity of dividing his favours of this kind among them more. The company, surprised and dejected at this expression of the king, were overcome with sorrow, and dreaded the event of the war; for they were sensible that Cormac had an insight into futurity,

particularly when himself was immediately concerned ; and that no unfortunate accident happened to him, through his whole life, but what he particularly foretold before it fell out, though it was not in his power to prevent it.

Cormac ordered every man out of his presence, and resolved to spend what time he had to spare from public affairs in piety and exercises of devotion ; and the better to prepare himself for his dissolution, which he foresaw was approaching, he sent for his confessor, whose name was Comhgoll, a person of great judgment and exemplary holiness, with a design to confess his sins and receive the absolution of the church. He likewise made some alterations in his will, and particularly added a codicil, that related to his funeral and the place of his interment. But though he was certain that he should be slain in the engagement with the king of Leinster, yet he had that regard for the happiness of his people, that he commanded those to whom he had communicated the secret, not to divulge it among the army, lest the soldiers should be intimidated ; for he designed to sell his life at a dear rate, and if possible to secure a victory to his subjects. His body, if it could be recovered from the enemy, he ordered to be buried at Cluain Umha ; or if that could not be obtained, he would be interred at Discart Diarmuda, for which place he had a great respect, because he resided there for some years in his youth, and received his education : but Cluain Umha he designed for the repository of his bones, if his people could convey him thither, because Mac Leimhnin was buried there. Yet this part of the king's will was disagreeable to a holy and religious person, whose name was Maonach, who had a particular veneration for Discart Diarmuda, and endeavoured to honour it with the interment of the king's body ; because

there was a convent of monks under the government of Comhgoll, and Maonach likewise exercised some share of authority in the monastery, being the confessor of Comhgoll at this time.

This Maonach was a person of distinguished piety, and of a merciful and compassionate disposition, that inclined him to peace, and preventing the shedding of Christian blood; and therefore he used all possible endeavours to heal the breach, and prevail with the king of Munster to desist from the prosecution of the war, and accept of the conditions offered by the nobility of Leinster; and as an argument to dissuade the king from his expedition, he assured him, that Flann, the son of Maolseachluin, king of Ireland, was followed by a number of brave troops, and was now at the royal palace of Leinster, with a design to defend and vindicate the cause of that province; and therefore it would be prudence and policy to admit of the honourable terms proposed, to receive the hostages as preliminaries of a treaty, and not to enter upon hostilities on either side, rather than to persist and refer the matter to the decision of the sword and the uncertain issue of a battle. This representation was well received by the king and many of his Momonian forces; and had that effect upon some of the soldiery, who dreaded the united power of the king of Ireland and the people of Leinster, that they left the camp out of fear and discontent, and returned home. Those who remained declared in favour of peace, and thought the terms that were offered ought not to be denied, especially considering the quality of the hostages, who were persons of no less a rank than two young princes, the son of the king of Leinster, and a son of the king of Ossery: and to shew with what unwillingness the army followed the king in this undertaking, they murmured in a mutinous manner

against Flathbhertach Mac Jonmuinein; and charged him with being the fomentor of the difference between the two provinces, and exclaimed against him as the author of all the miseries that might be the consequence of the war.

But the abbot of Inis Catha had that commanding influence over the king's councils, that he determined to prosecute the war with vigour, and accordingly gave orders to the army to march. He directed his course eastwards to mount Maíрге, and came to the bridge of Leithglin, called otherwise by the name of Loghlin. The baggage and the spare horses of the army were sent before, and Tiobruide, the religious successor of Aoibhe, with a number of clergy, halted at this bridge till the king with his Momonians arrived and joined them. From hence the army advanced, with trumpets sounding and colours flying, and came to a place called Magh Ailbhe, where he marked out a camp and fortified himself by the side of a wood, expecting the enemy. Here he drew up his men in order of battle, and divided them into three parts under three several commanders. The abbot Flathbhertach Mac Jonmuinein, and the king of Ossery, commanded the first battalion; Cormac Mac Cuilleanan commanded the second; and the third was under the conduct of an experienced general, Cormac Mac Mothly, king of the Deisies. The battle was agreed to be fought in the plains of Magh Ailbhe, where the army of Munster stood prepared to receive the enemy; but their courage began to fail them before they engagement, for they were terrified with the account they heard of the numbers they were to fight with, which, as some authors assert, were at least five to one, and consisted of the choicest and best disciplined troops in the kingdom.

The Lagonians, or the army of Leinster, advanced with the assurance of victory, and began the fight; they relied upon their numbers, and their personal bravery, and fell on with such irresistible fury, that the forces of Munster could not stand the first charge, or resist the impression of the enemy, but fled out of the field, which was covered with dead bodies; for the defeat was attended with dreadful slaughter, and great numbers were killed in the pursuit.

This general rout was in a great measure owing to two unfortunate accidents in the beginning of the battle. The one was, a treacherous and cowardly action of Ceilliochair, the brother of Ceangeagan, a former king of Munster, who rode through the Momonian ranks, and being averse from the beginning to the prosecution of this war, addressed himself aloud to the soldiers, persuading them to save themselves by flight, for they would surely be cut to pieces; and fixing the odium of this undertaking upon the rashness of the abbot of Inis Catha, he advised them to secure their lives, and leave those who occasioned the war to stand the issue of it, and fight it out by themselves. After this harangue he clapt spurs to his horse, and galloped out of the field; and the soldiers were so dispirited with what he had offered, that they threw down their arms, and at the first charge quitted their posts and shifted for themselves. The other misfortune that occasioned the defeat was, the cowardice of Ceallach Mac Carrol, who had a principal command in the army of Munster; this officer, amazed and shocked at the dreadful slaughter of his men, rode out of the field with full speed, ordering his men to provide for themselves, and follow his example before it was too late, and the enemy prevented their retreat. They complied with this advice, and instantly fled,

which so discouraged the rest of the army, that the defeat became universal, and more were slain in the pursuit than fell in the engagement, which was but of short continuance; for the Momonian troops were not able to stand against the first impression of the enemy, so that the bloodshed was dreadful, and the officers and the clergy were cut off in great numbers, without quarter or distinction; and if any person of rank escaped after the first fury of the soldiers was abated, he was saved, not from a principle of humanity and compassion, but for the sake of a large sum of money expected for his ransom.

Cormac Mac Cuillenán, though convinced of the certainty of his death, behaved with signal bravery at the head of his troops, and exposed himself, not out of despair, but from a principle of true courage, in the front of the battle; but in the disorder of the fight his horse fell into a pit, and threw him. He was much bruised with the fall, and being unable to rise, it was his fortune to be seen by some of his own troops, that were precipitately flying out of the field, who remounted him upon a fresh horse with some difficulty, and left him to provide for his life. The king, by chance, espied one of his favourites, whom he much esteemed for his learning and other accomplishments, making towards him; and understanding by him that his army was broken in pieces, and the slaughter of his troops almost incredible, he commanded this loyal person, whose name was Hugh, and who promised never to abandon him, but to share with him in all his misfortunes, to take care of his own safety, and not to venture himself in his company, which would be his inevitable destruction; for his enemies, he was sensible, would give no quarter, and he had but a few moments to live. It was with great regret that his

orders were obeyed by this gentleman, who no sooner left the king, but his horse, attempting to climb a steep ascent, that was exceeding slippery with the blood of the slain, made a false step, and tumbled with the rider down the hill; and by that accident broke the king's neck and his back-bone, so that he died upon the spot. Thus was his prediction accomplished, and he did not survive the action of the day. His body being found among the dead, by some soldiers of the enemy, they had no regard to the dignity of his person, but inhumanly mangled and thrust it through with their lances, and then cut off the head, which they carried away with them in triumph. This unfortunate prince, if providence had thought fit, seemed to have deserved a better fate; for he was a person of exemplary life and consummate piety, as may be concluded by his behaviour in the last moment of his life, which ended with this devout ejaculation; "Into thy hands, O God, I commit my spirit."

Hanmer the historian, in his chronicle attempts to impose upon the world with a falsehood, for he asserts that Cormac Mac Cuillenan, and Carrol, king of Leinster, were killed in an engagement with the Danes, in the year of our redemption 905; but this writer has notoriously mistaken the fact, for Cormac neither lost his life in that manner, nor were the Danes any way concerned in that action; but the battle was fought, and the victory obtained by Flann Sionna, monarch of Ireland, who assisted the forces of Leinster, as appears expressly by the history known by the name of Beallach Mugna, which relates that Cormac Mac Cuillenan fought bravely among the thickest of the enemy, and lost his life by a fall from his horse; and gives a particular account of the principal persons on both sides, that fell in the

action of that day. Among the slain was Ceallach Mac Carrol, the valiant king of Ossery, and his son, a prince of promising hopes; many of the nobility of Ireland lost their lives, and numbers of superior officers and eminent clergy perished. Fogartach Mac Suibhne, king of Kerry, Qilioll Mac Eogain, a gentleman of unblemished reputation, and Colman, the religious abbot of Cinneity, left their bodies among the dead. This holy person was lord chief justice of Ireland, and sat upon the bench, and administered the laws with great honour to himself and advantage to his country. It is impossible to relate the particular names of all who fell in this battle, but these following personages are transmitted to us; Cormac, king of Deisies, Dubhagan, king of Fearmuigh, Cionnfaola, king of Jobh Connell, Aidhin, king of Aidhne; who was an exile in the province of Munster, Hugh, king of O Liathan, Daniel, king of Dun Cearmna, Conna Hadair of Aineisliis in Uidirreadh Maolmuadh, Madagan, Dubhdabhuirrionn, Connal Fearadhach, and many others, who are not delivered to the notice of posterity. The most eminent commanders in the army of the king of Ireland, and of the provincial troops, to whose courage was owing the slaughter and defeat of the Momonians, were Flann Sionna, monarch of Ireland, Carrol Mac Muireagain, king of Leinster, Teige Mac Faolain, king of Cinnseallach, Teimeinean, king of Deagadh, Ceallach and Lorcan, the two kings of Cinneal, Inneirge, the son of Dubhgiolla, king of O Drona Fallomhar, the son of Oiliolla, king of Fothartafea, Tuathal, the son of Ughoire, king of O Muireadhaig, Odhran Mac Kennedy, king of Leix, Maolcalann, son of Fearghóile, king of Fortuath, and Cleircin, king of O Bairce, and many other princes and noble personages who distinguished themselves in the action of that day.

Flann Sionna, king of Ireland, when he had refreshed his troops after this victory, marched into Ossery with a numerous and princely retinue, to place Diarmuid Mac Carrol upon the throne of that petty kingdom, which became vacant by the decease of Ceallach Mac Carrol, his brother, who was slain in the above battle, and was tributary to Cormac Mac Cuillenan, king of Munster and Leath Modha. Here the soldiers brought the head of Cormac to the king, and laid it at his feet, expecting a great reward for the service they had done; but Flann Sionna was a generous enemy, and instead of applauding and giving them a gratuity for the action, he upbraided them with cruelty and inhumanity for violating the law of nations, which forbids mangling and stabbing of the dead, and commanded them from his presence as barbarous ruffians, who had no more veneration for the dignity and majesty of a king than for a common enemy. The head was left, and the king of Ireland, with difficulty refraining from tears, took it up in his hand, and kissed it, lamenting the instability of human greatness, and the untimely fate of so religious a prince and so venerable a prelate. He then gave strict orders for the body to be searched after, and to be interred as his will appointed. Maonach, the confessor of Comhgall, had the royal relicks committed to his care, who removed them with great solemnity to Diseart Diarmuda, where they were interred as became his character.

The king of Ireland having fixed Diarmuid Mac Carrol in the throne of Ossery, without opposition, after he was proclaimed and crowned with the usual ceremonies, and reconciled some small disputes that arose between that prince and his brothers, returned with his army to his own royal palace. He received most grateful acknowledgments from the king of Leinster, for his assistance; who

also returned with his forces into his own province, laden with spoils, and followed by a number of prisoners of the first quality.

Carrol, the son of Muireagein, king of Leinster, directed his march towards Kildare, where he arrived with many prisoners of note of the Mononians; and among the rest, the author of this rash and unnecessary war, Flathbhertach Mac Jonmuinein, abbot of Inis Catha, was led in triumph among the captives. The clergy of Leinster were so enraged at his conduct, that they upbraided him with being the fomentor of the divisions between the two provinces, and the cause of all the bloodshed on both sides; and they prosecuted their resentment with that violence, that the unfortunate abbot was closely imprisoned and severely used, so long as Carrol, king of Leinster, lived; after whose decease he was discharged, and obtained his liberty.

About a year after the decease of this provincial prince, Muirionn, the pious abbess of St. Bridget, was so concerned about the safety of this abbot, that though he was released from his imprisonment and received his pardon, yet she apprehended he might be set upon by the enraged populace, and his life endangered, and therefore, for his security, she prevailed with a number of the most religious clergy, to procure a guard for him till he arrived at a place called Magh Nairb; from thence he came to Munster, and retiring to his monastery of Inis Catha, he spent some time there in great devotion and exemplary practice of holiness, till the death of Dubhlachtna, the son of Maolguala, who governed the province of Munster for seven years after the decease of Cormac Mac Cuillenan. By the death of this king the throne of Munster became vacant, and this abbot was removed from his retirement at Inis Catha, to

administer the government of that province, which he held for many years with great applause; and notwithstanding his want of policy with regard to the invasion of Leinster, he proved a sober and discreet prince, and was possessed not only of the command but of the affections of his people. The transactions above-mentioned stand upon record in a very ancient treatise of Cluain Aidhnach Fiontan, in Leix, where the particulars of the battle of Beallach Mugna are related at large. It is a poetical composition of a learned person called Dallan, who was retained as principal historiographer to Cearbhal, king of Leinster. This writer gives an express account of the number of the slain, as well officers as soldiers, who perished in that engagement; the beginning only of the poem shall be inserted in this place, because it would be too prolix to translate the whole, especially considering that the names of the most eminent nobility have been already taken notice of. The lines carry this sense;

The valiant Cormac, Feimhin, and Fogartach,
And the renowned Colman Ceallach,
With six thousand of the best provincial troops,
Were slain engaging in the bloody fields
Of Mugna.

A. D. 913. Niall Glundubh succeeded in the throne of Ireland. He was the son of Hugh Fionnliath, son of Niall Caille, descended from the royal line of Heremon, and reigned monarch of the island three years. This prince re-established the celebrated fair of Tailton, which had been omitted for some time; and the Danes attempting to disturb the state, were overthrown by him in a pitched battle, at Loch da Chaobh, in the province of Ulster. In this engagement a great number of foreigners were slain; but they

did not fall unrevenged, for the Irish, though victorious, suffered great loss, and some of their best troops perished in the action. In the reign of this monarch, the Lagonians, or the inhabitants of Leinster, encountered the Danes with their provincial forces, but they were totally routed by the bravery and conduct of Jomhair, an experienced commander of the enemy, at Ceannfuaid, and left 600 of their best soldiers dead upon the spot. In this bloody action, Mac Muireagin, king of East Liffy, was slain; and with him fell the valiant Ughaire, the son of Oiliolla, and Mogroin, the son of Kennedy, king of the Comanns and Leix, and many renowned generals, whose names are now lost to posterity.

About this time it was that Oittir, a very able and accomplished general of the Danes, attempted an invasion upon the kingdom of Scotland; for that purpose he transported a body of choice troops from Loch da Chaoch, and landed in that country; but upon his arrival he met with a warm reception from Cuas, the son of Hugh, who fell upon him with a fury not to be resisted, forced the Danes to retire to their ships after a terrible slaughter, and obliged them to return without their captain, who met his fate in the first heat of the action.

But Niall Glundubh, the king of Ireland, was not so successful in repelling these foreigners, who landed a numerous army on the island, conducted by Sitric, and the sons of Jomhair. Upon their arrival, they plundered and distressed the people with incredible oppressions, and among other successes, they made an attempt upon the city of Dublin, and took it sword in hand. Niall, alarmed at these hostilities, resolved to oppose the progress of the proud Danes, and collecting with the utmost expedition all the forces of Leath Cuin, gave

them battle; but the foreign army, emboldened by their conquests, received the charge with great courage, and falling on with terrible fury, broke through the Irish troops, and gave them a general defeat; the pursuit was hot and bloody, and in the flight great numbers were cut off, for the victors resolved to give no quarter. In the engagement fell Niall Glundubh, king of Ireland, and Connor Mac Maolseachluin, prince of Ireland; and there followed them into the other world, Hugh Mac Eochagain, king of Ulster, Maolmthig, son of Flanagan, king of Breag, Maoleraoibhe O Dubsionna, Riogh Oirgial, with many more illustrious personages, who had the principal command in the Irish army, and chose rather to die in the field of honour than survive the liberty and freedom of their country.

Donough was the succeeding monarch. A. D. 954. He was the son of Flann Sionna, descended from the royal stock of Heremon, and governed the kingdom thirty years. The mother of this prince was Gormflath, the daughter of Flann, son of Conuing, and his reign was made memorable by many signal transactions.

This king sat upon the throne of Ireland when, Ceallachan, the son of Buadhachain, but more commonly known by the name of Ceallachan Cashesel, began his government over the two provinces of Munster, and wore that provincial crown for ten years. But he met with opposition with regard to his succession in that throne, which was like to be attended with fatal consequences, but was at length happily overcome; for Kennedy Mac Lorcán, a prince of formidable interest in that country, designed to lay claim to that province, and for that purpose came as far as Gleanamhuin with a numerous retinue, to treat with the nobility and gentry of Munster about the point of succession.

The throne of that province was vacant at this time, and the proposals of Kennedy were near taking effect; but the mother of Ceallachan, a lady of great prudence, and much esteemed by the people, fearing that her son should be excluded, and Kennedy proclaimed king, resolved to use her utmost efforts to secure the succession in her family, which had a just claim, but were unable to support their pretensions with a military force; and therefore boldly addressing herself to Kennedy, and expostulating with him about the injustice of his design, she told him, that he was bound by the agreement made many years before between Fiachadh Muilleathan and Cormac Cas, wherein it was stipulated, that the government of Munster should descend alternately to their respective families; and the right being in her son, she desired that he would not violate the contract of his ancestors, and seize upon a crown by usurpation, which he could have no just pretence to. This transaction is recorded in an ancient poem, and the lines may not improperly be rendered thus:

Most noble Kennedy, let no injustice
Derive a blemish on your princely name;
Consider the most solemn contract made
By the brave Fiachadh and Cormac Cas,
That Munster should alternately be ruled
By the successive heirs of both their families.

The representation of this princess had its desired effect; for Kennedy, overcome by the justice of it, and conscious of the defect in his own title, relinquished his pretensions peaceably, and Ceallachan was acknowledged and proclaimed king of Munster. But notwithstanding he had possession of the government, the Danes disturbed his reign with frequent incursions; and when these

foreigners perceived that they could not carry on their designs by force, they had recourse to treachery, and were so successful, as by stratagem to seize upon Ceallachan and take him prisoner; but his captivity was of no long continuance, for he soon obtained his freedom by the victorious arms of the Eugenians and Dailgaisians, who were resolved to recover him out of the hands of the Danes, or perish in the attempt.

This provincial prince and his hardy Momonians, inspired with revenge, engaged these foreigners in many battles, and fought them with that success, that they found it proper to abandon the province of Munster, and look out for new settlements. But the Danes still retained an affection for their old possessions, and finding themselves too weak to be reinstated by force of arms, they betook themselves to their usual arts, and formed a design so base and treacherous in itself, that history can hardly parallel it, and deserves from us a particular relation.

At this time the Danes were under the command of Sitric, the son of Turgesius, that cruel usurper, whose name alone was a terror to the Irish. This general, the son of that tyrant, having first taken the advice of his council, sent a messenger to Ceallachan, king of Munster, to notify to him his sincere inclinations to peace and a good understanding and correspondence between them; and as a testimony of his integrity and respect, he offered him his sister the princess-royal of Denmark, in marriage, who was a lady of consummate virtue and unexceptionable beauty. He would oblige himself also, not to invade or disturb his government in Múnster, and promised that he would withdraw his forces, put an end to his hostilities, and for the future not only make no attempt upon his crown, but enter into a league

offensive and defensive, mutually to assist each other against their enemies ; and to give a sanction to these proposals, he engaged to send him suitable hostages, whose safety and quality would oblige him to the execution of them. But Sitric had no intention to contract his sister to the king of Munster ; his design was to murder him and his retinue upon the night the marriage was to be solemnized, and then seize upon his crown. To support his interest after the commission of this execrable fact, and the better to establish himself in that province, he communicated this cruel resolution to Donnogh, the son of Flann Sionna, king of Ireland ; who, instead of starting at the attempt, encouraged it, and applauded the treacherous Dane, and promised him his friendship and alliance after the execution ; for it must be observed, that the king of Ireland was at that time an enemy to the king of Munster, because he refused to pay his contributions and chief rents ; and by this means he thought he should get rid of a troublesome neighbour, who disputed his authority, and denied him the homage and testimonies of subjection which his predecessors laid claim to.

The messenger of Sitric being introduced to Ceallachan, delivered the proposals, and that unfortunate prince fell into the snare that was laid for him by one of his most inveterate enemies ; for when he was told of the contract with the young princess, he was transported with the news ; the fame of this young lady's beauty, her virtue and other accomplishments having reached his ears long before, and he had conceived a passion before he had seen her. He suspected nothing of the design, and being of an amorous disposition, returned his compliments to Sitric, and promised he would make him a visit with all possible expedition. Accordingly very noble and expensive preparations

were made for this journey; he was to be attended with a splendid retinue, and a princely equipage, and to be followed by his body guards and the choicest of his troops, in order to conduct the princess into his province with the state and magnificence that became her birth and quality.

But Kennedy, the prince of North Munster, hearing of the design of Ceallachan, and that he intended to take with him his choicest forces, and to leave the province of Munster unguarded, and open to the incursions of any who would attempt to invade it, represented the imprudence of this resolution, and how dangerous it was to leave the country without defence; and by his advice, and the strength of his reasons, dissuaded the king from his purpose, who altered his measures, and appointing a sufficient force to secure the province, began his journey, attended by the young prince Dunchuan, the son of Kennedy, and followed only by his body guards. He continued his journey with quick marches, and soon arrived within sight of Dublin.

It happened that Sitric, the Danish general, had married an Irish lady, whose name was Morling, and daughter of Hugh Mac Eochaidh. This princess, hearing that Ceallachan, king of Munster, was upon his journey to accomplish the marriage rites with the princess-royal of Denmark, and arrived almost as far as Kilmainham, near Dublin, was somewhat surprised at it; and for satisfaction freely expostulated with Sitric, her husband, what could induce him to bestow his sister in marriage upon the provincial prince, who was a professed enemy to the Danish race, and had destroyed so many of the principal nobility and gentry of his country. Sitric, with great freedom, discovered his design, and replied, that he was urged on by revenge to invite the king of Munster

to Dublin; for he would disappoint him of his nuptial pleasures with his sister, and, when he had him in his power, he was resolved to sacrifice him to the ghosts of those renowned Danes he had destroyed. His wife was astonished at the barbarity of this action, especially since Ceallachan was appointed to be the victim; for she had entertained a very tender esteem for that prince, and was perfectly in love with him from the time she by chance saw him at Waterford, but had the prudence not to discover her concern, and appeared before her husband to approve of his design, and outwardly encouraged him in the execution of it.

But the next morning she rose much earlier than usual, and being sensible that Ceallachan was upon the road to Dublin, she conveyed herself with great privacy out of the town, and took up her standing in a convenient place by which the king of Munster was to pass. Here she discovered herself to him, and, declaring the particulars of the conspiracy that was formed against his life, advised him to retire with the utmost speed, and provide for his own safety and that of his followers. He was amazed and confounded with the intelligence, and expressing himself in a grateful manner to the lady for her information, he took leave of her, and turning about made the best of his way to Munster. But Sitric had taken care to prevent his retreat; for he had lined the hedges with armed Danes, and laid so many ambushes in his way, that it was impossible for him to escape. Ceallachan and his retinue found themselves surrounded with enemies, who galled them on all sides, and did great execution. The king of Munster ordered his men to fall on, and defend themselves against the treacherous Danes; and a desperate conflict began, in which many of the principal of the Momonians were slain. The Danes

likewise suffered exceedingly in the action, and must have given way to the superior courage of the king's guards, had they not been supported by fresh supplies from the city, which renewed the fight, and at length, after a terrible slaughter, obtained a complete victory. In this engagement Ceallaghan, king of Munster, and Dunchuan, son of Kennedy, were taken prisoners, after a long and resolute resistance; and the Danes, after they had stripped and plundered the dead, returned with their royal captives in triumph to the city of Dublin. Here they were confined but a short time, and were removed under a strong guard to Ardmach, where they were imprisoned with great strictness and severity; and nine Danish noblemen, of the quality of Earls, were appointed to command a strong body of troops, whose business was to secure these prisoners, so that it was impossible for them to escape.

The forces of Munster, that had the good fortune to save themselves by flight, returned home, where they related the treachery of the Danes, and brought the intelligence of the captivity of their king, and the death of many of his followers who perished by the ambuscade. This account alarmed the whole province, but more particularly affected Kennedy, prince of Munster, who was deputed regent of the country, and had the sole management of public affairs in the absence of the king. He was so incensed at the baseness of the act, and concerned at the captivity of his son, that he resolved to take ample satisfaction of those treacherous foreigners, and rescue the prisoners at all events; for this purpose he summoned together the provincial troops, and making the battalions complete by fresh recruits, he provided a formidable army by land; and to accomplish his design with greater certainty, he fitted out a fleet

of ships, and manned it with able seamen, that he might make sure of his revenge, and attack the enemy at once by sea and land. The command of the army was committed to the conduct of a brave and experienced general, Donnogh Mac Keeffe, king of Fearnmoighe. To raise the courage of this general, and to inspire him with proper sentiments of indignation, he reminded him of the nobility of his blood, and of the magnanimity of his ancestors, who were kings of Munster; and having repeated their names, and mentioned them with honour and due applause, he related their particular exploits, how they exposed their lives for the good of their country, and repelled the insolence of foreign invaders; and concluded with informing him of the prospect he had of success, under his conduct and bravery, which he was certain would chastise those insolent Danes, for violating the law of nations, and the established rights of hospitality, and by that means procure deliverance to the island and glory to himself. To support the provincial troops, if there should be occasion, Kennedy ordered 1000 choice soldiers of the martial tribe of the Dailgais upon this expedition, and disposed them under the command of three captains of confessed courage and experience, who were his own brothers, and were distinguished by the names of Cosgrach, Lonargan, and Congalach. This transaction is upon record in an ancient composition, wherein are these verses:

Go, my renowned brothers, and command
This warlike tribe; your names shall not be lost,
But the brave Cosgrach, and stout Lonargan,
And Congalach, invincible in war,
Shall stand immortal in the lists of fame.

Kennedy resolved to prosecute this design with the utmost vigour, and therefore he raised 500

more of the clan of the Dailgais, and appointed for their general the heroic Sioda, the son of Clan Cuilleain; and another 500 of the same tribe he placed under the conduct of Deagadh, the son of Daniel, a captain of distinguished bravery and experience, who likewise had the command of numbers of the nobility and gentry of the Dailgais, who came from the country of Thumond, and voluntarily offered their service in this expedition. The fleet was now ready to sail, and the command of it was conferred upon an admiral perfectly skilled in maritime affairs, Failbhe Fionn, king of Desmond.

These military preparations being adjusted, the army began to march from Munster, and took their route through the province of Conacht, where they halted; and a council of war being called, it was agreed to send out considerable parties, to forage and fetch in provisions from Jerny and Umhall. In these places they found a good booty of cattle and other necessaries, and designed to carry them off to the camp. They thought themselves secure of their prey, but their scouts surprised them with the intelligence that they had discovered a body of troops marching towards them in regular order, with their commander at the head of them. This information obliged the foragers to retire without the plunder to the main body, who were immediately ordered to stand to their arms and expect the event. By this time the strange troops approached near the outlines of the camp, but advanced without beginning hostilities, or discovering that they had any design to attack it. The general of Munster resolved to be satisfied of their intention, and for that purpose the brave Donnogh Mac Keefe called to the commanding officer, and demanded from whence he came, and

whether he was a friend or an enemy. The captain answered, that he came out of Munster, and that his followers belonged to that province, and were raised out of two particular places, called Gaileangaidh and Luignig. He replied farther, that most of them were the posterity of Teige, the son of Cein, the son of the great Oilíoll Ol-lum; and the rest were the men of Dealbna, descended from the renowned Dealbhaoith, the son of Cas, son of Conall Eachluath, and were resolved to expose their lives against those barbarous Danes, who by the basest treachery had surprised their king, and kept him in an unjust captivity. He moreover informed Donnogh Mac Keffe, that he had with him three officers of signal courage and abilities, who had a principal command over three clans. The tribe of the Gaileangaidhs were under the conduct of Hugh, the son of Dugalgaia, Diarmuid Mac Fianachtaig was the superior officer over the Luignigs, and Dinis Mac Maoldomhnaig was captain of the Dealbhns. This account is recorded in a poem of good authority, which begins with these verses subjoined:

The most courageous tribes of Clanna Cein,
And the invincible Dealbhaoith,
United all their forces to redeem
Their king, and free him from imprisonment.

This unexpected supply consisted of 500 expert archers, and 500 completely armed with swords and shields, and was a seasonable recruit, and of eminent service in this expedition.

The army of Munster was formidable, and began their hostilities by plundering the adjacent country, and destroying the inhabitants. Mortough, the son of Arnalaig, applied to the general, Donnogh Mac Keffe, and desired that he would

return the booty that was carried away by the Mo-
monian soldiers; for he insisted upon the injustice
of the action, and pleaded that it was barbarous
to oppress a people who were unconcerned in the
quarrel, and who deserved protection rather than
to fall a sacrifice to the greedy soldiers; but his
request was denied, though not absolutely; for
Donnogh was content, that if there remained any
of the booty over and above what would satisfy
the necessities of the army, it should be returned.
But this answer was unsatisfactory, and Mortough,
resolved to revenge himself upon the troops of
Munster, despatched messengers privately to Ard-
mach, to inform the Danes that the provincial
troops were upon their march, and determined at
all hazards to recover their king from imprison-
ment, and to do themselves justice upon those per-
fidious foreigners, who broke through the received
laws of mankind to make him their prisoner.

The nine Danish earls, who were the sons of
Turgesius, the tyrant, and were appointed to guard
the castle, where Ceallachan, the king of Munster,
and Dunchuain, the son of Kennedy, were confi-
ned, were alarmed with this intelligence of Mor-
tough; and leaving a small number of their forces
to secure the prisoners, whom they resolved to
remove, drew out their troops, and marched out
of Ardmach, with a full resolution to offer battle
to the army of Munster. The provincial army
directed their course towards Ardmach, but when
they arrived they understood that the prisoners
were conveyed out of the castle, and carried to
Sitric, who had put them on shipboard. Donnogh,
enraged at this disappointment, gave no quarter to
the Danes that fell in his way, but cut them off to
a man, and next morning marched towards Dun-
dalk, where they had intelligence that their king
and young prince were confined under deck by

Sitric ; who, being informed of the number of the provincial forces, and sensible of his own incapacity to oppose them, had ordered all his men on board, and resolved to try his fortune by sea, for by land he was much inferior to his enemies; and his shipping lying convenient in the bay of Dundalk, were of infinite service, and for the present put him in expectation of getting clear of the enemy.

The army of Munster pursued him to the shore, and expected the Danes were shut in by the sea, which would prevent their retreat ; but were surprised to find them on shipboard, for they had no notice that their fleet lay at anchor in that bay. The Irish were enraged at this disappointment, and whilst they were consulting what they should do in this juncture, they espied a sail of ships, in regular order, steering with a brisk gale towards the Danish fleet, which they supposed to be the fleet of Munster, under the command of that brave admiral, Failbhe Fionn ; and so it fortunately proved, for they perceived them draw up in line of battle, and attack the Danes, who expected no such treatment, for they thought themselves secure, and that no enemy could possibly disturb them in those seas. The admiral of Munster, observing the disorder of the enemy, fell upon the ship where Sitric and his two brothers, Tor and Magnus, were, and with irresistible force boarded her. He no sooner found himself upon deck but he saw Ceallachan tied with cords to the mainmast. This spectacle inspired him with a fresh supply of courage, and he resolved to deliver the prince at all hazards ; he laid about him with incredible fury, and after having slain several of the Danes he cut the cords, and set the prince at liberty. He then put a sword in his hand, and advised him to take upon himself the charge of the

ship from whence he came, which was now left without a commander, and leave him to engage the Danish admiral, whom he made no question to give a good account of.

Ceallachan complied with this proposal, and Failbhe Fionn continued on board the Dane, and behaved himself with signal courage, but was at length overborne by numbers, when fainting with loss of blood, he was slain; and to discourage the Irish, some of whom followed their admiral into the enemy's ship, the Danes hacked and mangled his body, and at last cut off his head. Thus fell the brave Failbhe Fionn, who was obliged to give way to multitudes that pressed upon him, after he had despatched many of them to the other world; and Sitric and his brothers, being sensible that the loss of that ship would occasion the ruin of the fleet, shewed themselves able seamen and experienced commanders, and appeared with that intrepidity at the head of their body guards, whom they had on board, that for some time the fortune of the day seemed to be on their side, and they began to have a distant prospect of victory.

But Fiongall, a valiant and expert commander among the Irish, resolved to revenge the death of the admiral, whom he followed on board, and maintaining his post with incredible bravery, he slew the foremost of the Danes that opposed him, and the decks of the ship were covered with blood. But the number of the enemy was much superior to the Irish, and they continued the fight, and supplied the place of the slain. Fiongall found himself unable at length to keep possession of the Danish ship, and ashamed to retire to his own, he recollected himself, and seizing upon Sitric by the collar, grasped him close, and threw himself with him in his arms into the sea, where in the disorder of the fight they both perished.

Seagda and Conall, two undaunted captains among the Irish, fired with the glory of this action, fell upon the Danes with redoubled fury, and resolving to put an end to the dispute by one instance of courage, they made their way through the enemy to Tor and Magnus, the two brothers of Sitric, and rushing violently upon them, they caught them both up in their arms, and jumped with them overboard, where in the confusion they were all lost.

The Danes, astonished at these desperate exploits of the Irish, began to abate of their courage, and the Momonians perceiving they gave way, pursued their advantage with that success, that they boarded most of the Danish fleet, killing and destroying without distinction, till victory finally declared for the Irish; but it was bought at the expense of much blood, for many brave officers and soldiers perished in the engagement. Nor is this to be wondered at, if it be considered, that the Danes were good seamen, that they were perfectly skilled in maritime affairs, and were likewise resolute and fierce, and resolved to sell their lives at a dear rate; for on the success of this action depended not only their present security, but likewise their future peace and establishment in the island.

The historians, who have delivered down to us an account of this action, relate that this fight between the Irish and the Danes was the most dreadful and terrible of any that happened on those coasts for many ages; for the officers eminently distinguished themselves on both sides, nor were the seamen wanting in their duty, so that the slaughter was surprisingly great, no less than dominion and liberty being the prize of victory. The army of Munster, that stood upon the shore in sight of the engagement, were distracted, and

ran up and down the coasts with fury and distraction, because it was out of their power to assist their countrymen, who engaged with great disadvantage, so that the event remained doubtful for some time; for the Danes had all their land forces on board, which yet were not a match for the Irish seamen, who behaved with wonderful conduct and bravery, and would have entirely destroyed the Danish fleet, had not some of the enemy escaped in their light galleys, which were chased briskly by the victorious Irish, but they could not overtake them.

The Irish fleet, having cleared the coasts of those foreigners, made to the shore, where they found their land army, who received them with open arms and joyful acclamations, and were transported at the sight of their king, who had obtained his liberty by this victory. Nor was Ceallachan, who was under constant apprehensions of death, so long as he was in the custody of the enemy, less pleased with his deliverance; for Sitric was a cruel tyrant, of a savage and unmerciful disposition, and had no regard to the majesty of a king, or the law of nations, by which his person was sacred and inviolable; and therefore the king of Munster retained a grateful sense of the loyalty of his people, and applauded the bravery of his sea forces, who had actually procured his freedom; and the fidelity of his land army, who had discovered so great an affection to his person, and zeal for his safety, as to pursue the Danes, and if they would have accepted of a battle, to expose their lives in his service. He ordered provisions for his fleet, and, when he had given instructions for the care of the wounded, put himself at the head of his army, and by long marches arrived in Munster, where he re-assumed the management of affairs, and fixed himself in the government of that province,

But he met with opposition in his march that was near being attended with fatal consequences; for Mortough Mac Flann, king of Leinster, attempted to obstruct his passage, and hinder him from conducting his troops through that province. This prince was of a mean servile disposition, and consulted more the interest of the Danes, than the prosperity of his native country; upon which account he determined to take revenge upon the army of Munster, and vindicate the cause of those foreigners upon the brave Irish, by cutting off their retreat, and harassing them in their marches; for this purpose he summoned all the forces under his command, and resolved to lay ambushes in their way, and fall upon them when unprovided for defence. But Ceallachan, king of Munster, having timely intelligence of the treachery of this apostate prince, who had renounced the love of his country, and wanted to betray it under a foreign yoke, prepared to receive him; and was so incensed at the baseness of the attempt, that he commanded his men to give no quarter, but to make examples of those perfidious Irishmen, who had no title to mercy, and were not to be treated as open and honorable enemies; and to raise their indignation the more, he declared that the Danes, being of another country, were to be used as the laws of nations direct; but the enemies they were to encounter had forfeited the common and established rights of mankind, and therefore they were to be hunted down as robbers and beasts of prey, and not a man of them was to be spared. These severe injunctions, and the resolution of Ceallachan, was carried by deserters to the king of Leinster, who, dreading the resentment of the Momonians flushed with victory, desisted from his enterprise, and withdrawing the forces of his province, he retired to a considerable

distance, and left the army of Munster to prosecute their journey without hinderance or molestation.

Ceallachan having settled himself in the command of Munster, began to reflect upon the servitude his subjects had endured under the oppression of the Danes; and urged on by the treachery of those foreigners, which he had sufficiently experienced, he entered upon a resolution to fall upon them in every division of the province, and to unite his whole force in order to expel them the country. For this purpose he recruited his troops, and compleated his battalions, and first assaulted with unexpected fury, the Danes that inhabited about Limerick, and without much opposition he obtained a signal victory; 500 of the enemy he killed, and took the rest prisoners. This success gave new life to the prospects of the Irish; they plundered the country of Cashel, where they found a body of 500 Danes, whom they put to the sword. Sitric, the general of the foreigners, attempted to recover the booty from the victors, but was obliged to retire after 500 of his soldiers were slain; neither had the general himself escaped the slaughter, if he had not fled to his ship, and by that means put a stop to the pursuit.

After this uninterrupted success, Ceallachan marched with his victorious army to pay a visit to Daniel O Faolan, king of the Deisies, with whom he entered into strict friendship; and he admitted him into his alliance, by bestowing upon him in marriage his sister, whose name was Gromflath, who was a princess of great beauty and exemplary virtue. The king of Munster soon after left the world, and after a troublesome and hazardous reign descended peaceably to his grave, without violence.

His successor in the throne of that province was Feargna, the son of Ailgeanai, son of Dungala, and he enjoyed the government of that country but two years, his life and reign being ended by treachery; for he was murdered by a set of conspirators who were near relations to him.

The crown was then seized by Mahon, the son of Kennedy. His reign was much longer than that of his predecessor, for it continued twelve years; his brother Eichiaruinn possessed the government of Thumond at this time. This prince had another brother, whose name was Bryen, that had a principal command in the army of Munster, when Mahon fell upon the Danes, and fought the battle of Sulchoid. In this engagement the foreigners received a memorable defeat, and many of their most experienced officers perished in the action. Teitill, a person of great strength, and a distinguished champion of the enemy, lost his life, and his government of Waterford; Ruanon, governor of Cork, Muiris, governor of Limerick, with Bernard and Toroll, two officers of the first rank for courage and conduct, did not survive the action of that day. The slaughter among the soldiery was exceedingly bloody and terrible, for 2000 of the Danes remained dead upon the field of battle. The victors pursued the flying enemy into the city of Limerick, and chased them through the streets and into their houses, where they were slain without mercy or quarter. The plunder of that city was bestowed upon the soldiers by Mahon, where they found an immense booty of jewels, gold, silver, and rich furniture, to a surprising value. After they had rifled the houses, they set them on fire, they burned the fortifications, demolished the walls, and perfectly dismantled the town and made it incapable of defence. After this victory Mahon, the king of Munster, a fortunate and a

worthy prince, was betrayed and seized by his traitorous subjects in his own palace, and conducted as a prisoner under a strong guard, to Mac Broin, where he was barbarously put to death by the people of that place; nor would the importunate intercession of the blessed St. Collum Mac Ciaragain, the confessor of St. Bairre, prevail to save his life.

In the reign of Donnogh, the son of Flonn Si-onna, king of Ireland, before-mentioned, several important occurrences happened, which must not be omitted in the course of this history. Under the government of this prince died the pious bishop of Tuileim; near the time of whose decease, Donnogh invaded the territories of Conacht, but the attempt was unfortunate, for many of his subjects perished at Dubhtir near Athlone; at which place Cionaoth, son of Connor, king of Falie, was slain. Soon after this defeat, Cluain Mac Nois was entered by the Danes, and plundered; and this success encouraged the foreigners to proceed to Loch Ribh, where they committed dreadful ravages, and spoiled the adjacent country on both sides. They likewise carried on their conquests to Ein Inis, which they spoiled, and after a sharp engagement cut off 1,200 of the Irish, who opposed them and gave them battle; but the foreigners within a short time lost the same number of their men, for 1,200 of them perished in Loch Rugh-ruidh. The Danes about this time succeeded in most of their attempts, for when they could not accomplish their designs by force, they prevailed by treachery; and by stratagem the Danes of Dublin surprised Faolan, the king of Leinster, and his children, and made them prisoners. They likewise continued their hostilities with great cruelty, and Durr Sobhairce was spoiled by the Danes

of Loch Cuain; and the country of Kildare suffered great oppressions, and was plundered by the foreigners of Waterford.

The inhabitants of the province of Ulster, a brave and warlike people, by this time grown jealous of their liberty, were alarmed at the progress of the Danes, and therefore resolved to oppose their conquests; they summoned their provincial troops together, and fell upon the Danes with such fury and success, that victory appeared for them at the first charge; for the Danish forces were unable to bear up against the impression of the Irish, and a general defeat and a dreadful slaughter followed. In the action of that day fell 800 of the foreign forces, which loss was the more considerable by the death of three of their bravest commanders, whose names were Albdan, Aufear, and Roilt, who likewise fell among the slain. This victory was chiefly owing to the courage and experience of Mortough Mac Neil, the Irish general; and the success of the engagement was attended with such happy consequences, that the effect of it was sensibly perceived through the whole kingdom. The Danes were dispirited, and ceased from their former oppressions, and the natives enjoyed a state of tranquillity and freedom, which had been banished the island for many years before; and trading, and a state of prosperity succeeded in the room of a long scene of misery and slaughter.

But this sunshine was in danger of being dismally obscured, by an unexpected attack, from the Danes, who had been encouraged by their countrymen to new attempts, and came with a numerous and well disciplined army from Limerick and Conacht, under the command of an enterprising general, whose name was Olfinn, who designed by this expedition to surprise the natives,

who were at that time assembled from all parts of the country at the celebrated fair of Roscrea, which was annually kept upon the festival of St. Peter and St. Paul. But the Irish were so well acquainted with the Danish treachery, that they thought proper to bring their arms with them; and when they had intelligence that the foreigners were marching against them, they immediately left their trade, their shops, and their merchandise, which they esteemed of small importance to the concern of their country, and made head against the Danes; and notwithstanding the disadvantages they lay under from the surprise, which gave them no time to draw up in regular order, they supplied this defect by their unanimity and courage, and so shocked the foreign troops at the first charge, that they felt the impression through all their ranks, and a terrible slaughter and an universal rout followed, and fortune and victory declared for the Irish; 4,000 of the enemy were left dead in this engagement, and Olfinn, a Danish earl, and general of the army, was slain. This memorable instance of success, obtained by merchants, shopkeepers and traders, met together without order and discipline in a public fair, is expressly recorded by a reputable author, called Florence Mac Carty, who has delivered down the transactions of Ireland for many ages.

About this time died Teige, the son of Cahill, who enjoyed the government of Conacht for 20 years; as did likewise Sitric, the son of Jomhair, who was the king over the Danes and Norwegians, wherever dispersed throughout the island. The inhabitants of the province of Conacht, being concerned for the public liberty, attempted to dispossess the foreigners, particularly such as resided about Loch Oirbhsienn, whom they engaged and defeated; which success was followed by another

victory, for soon after, Conuing Mac Neil observing his opportunity, fell upon the Danes, and slew 1,200 of them at Loch Neachach. But this misfortune was recovered by the foreigners, who came to Loch Eirne, and plundered the adjacent country with incredible barbarity. Nothing however sacred or devoted to divine use, escaped their fury, but the churches and religious houses were spoiled and rifled, and the clergy dispossessed without mercy. The province of Ardmach was likewise invaded and harassed by Godfrey, who was the principal commander of Loch Cuain; and Cilcuillen about the same time was spoiled by Ambrose, the son of Godfrey, who destroyed the country with fire and sword, and carried away 1000 prisoners. Oilioeh Neid likewise felt the fury of these foreigners, who plundered it, and seized upon Mortough Mac Neill, whom they closely imprisoned, but by a statagem he freed himself from confinement and escaped their hands.

But the Irish, resolving to shake off the oppression of the Danes, encountered them; particularly the people of Conacht exerted themselves, and in the assault killed Arolt Mac Jomhair, who held the government of Limerick for the enemy. About the same time Ambrose, the son of Godfrey, king of the Danes and Norwegians, who had possessions in the island, was slain by the Normans, who had landed upon the coasts and attempted a conquest of the country.

There was a prince of Wales about this time, whose name was Rodericus, a brave and experienced commander, that transported a numerous army of Welsh, with a design to plunder and spoil the country, and if possible to obtain possession of it. But the Irish repelled his attempt with great resolution and success, for this prince lost his life in the first engagement, and the greatest part of

his army were destroyed. Hanmer, the historian, expressly relates, that in the year of our redemption 966, Congallach, the son of Maolmithig, took the city of Dublin, then inhabited by the Danes, and gave it up to be plundered by his soldiers, after 740 of the enemy were put to the sword. Donnogh, the son of Flann Sionna, king of Ireland, did not long survive this success, but gave up his life and his government by a natural death.

Congall was the succeeding monarch. A. D. 974. He was the son of Maolmithig, son of Flanagan, son of Ceallaig, son of Conuing, son of Congalla, son of Hugh Slaine, descended lineally from the royal house of Heremon, and possessed the throne ten years. The mother of this Irish prince was Mary, the daughter of Cionnoth, son of Ailpin, and his reign was remarkable by the death of two neighbouring kings, Eitmont, king of England, and Blathchuire Mac Jomhair, king of Normandy. The Danes raised great disturbances under the government of this prince, but they were severely chastised by the Irish forces, who killed 7,000 of them in the memorable battle of Muine Breogain; but though the victory declared for the natives, yet they suffered great loss, and many of their best troops were slain.

In the fourth year of the reign of Congall, king of Ireland, that renowned hero, Bryen Boiroimhe, entered upon the government of the two provinces of Munster; and this prince had not possessed the crown of that province above two years, before he despatched one of his heralds at arms to challenge Meills Mac Broin, the king of Oneachach, to a pitched battle in the plains of Beallach Leachta, in order to revenge upon him and his army the barbarous death of Mahon, his brother, who was

treacherously murdered by some of the subjects of that prince. The king of O'neachach received the challenge, and promised to meet him at the place appointed; and for that purpose he raised a formidable army, consisting of Irish and foreigners, for he depended in a great measure upon the courage of the Danes, whom he enlisted among his forces to the number of 1,500. Bryen, king of Munster, marched at the head of his provincial troops, and being followed by the illustrious tribe of the Dailgais, offered battle to the enemy. The fight began furiously on both sides, the slaughter was terrible, but the Momonian forces broke through the opposite army, and a general rout followed; the mercenary Danes fled, but were pursued, and great numbers of them were slain, and those who had the fortune to escape the sword were made prisoners.

This success of Bryen against the king of O'neachach, was very unacceptable to Daniel O Faolan, king of the Deisies, who resolved to revenge the slaughter of the Danes, and take ample satisfaction of the king of Munster; for that purpose he raised a numerous and well disciplined army of his own people, and being supported by a formidable body of Danes, he determined to invade the territories of that province. He no sooner entered the country but he behaved with all the cruelty of an enraged enemy, and committed inexpressible barbarities upon the inhabitants. Bryen Boiroidhe soon received intelligence of these hostilities, and the progress of the enemy; he immediately led his army to oppose their incursions, and overtook them plundering the country at Fan Conrach, where he set upon them with incredible bravery, and impressed such a terror upon the auxiliary Danes, that they were totally routed; the king of the Deisies, with his forces, was unable to maintain

the fight, and quitting the field, was obliged to fly for his life; the pursuit was hot and bloody, and the king of Munster with his invincible Dailgais chased the Danes and the vanquished Irish into the town of Waterford, which they entered, and put all to the sword, and among the rest Daniel O Faolan perished in the confusion of the slaughter. The town was sacked and plundered by the victors, who, after they had secured the booty, set it on fire, which raged dreadfully, and consumed it to the ground.

This great hero, Bryen Boromhe, had enjoyed the crown of Munster about eight years, when he by force of arms obliged the country of Leath Modha to become tributary and pay him obedience. But after the death of Daniel Claon, the son of Daniel, king of Leinster, the subjects of that province, both Irish and Danes, refused to confess the authority of Bryen, and denied him their subjection. The king of Munster resolved to chastise them into their duty, and for that design he mustered his Momonian forces, that were become invincible under his conduct, and invaded the territories of Leinster. The Lagonian army, consisting of Irish and Danes, offered them battle, which began with great fury on both sides; but the army of Munster soon broke into the ranks of the enemy, and pursued their advantage with a dreadful slaughter, which ended in a general and bloody defeat, for in this battle of Gleann Mama, 5,000 of the Lagonians and Danes remained dead upon the spot. This martial and renowned prince, Byen Boromhe, king of Munster, was an instrument in the hand of providence, to scourge the insolence and cruelty of those foreigners, which he did successfully, for he routed them in twenty-five battles, from the first time he entered the field against them, till the last conflict he had with

them, which was the battle of Cluaintarf, where he was slain, being then possessed of the government of the island.

It was not long after the battle of Gleann Ma-ma, fought by that great commander Bryen Bo-toimhe, That Congall, son of Maolmithig, king of Ireland, entered the province of Munster, in a hostile manner, and plundered the country about him, and put the two sons of Kennedy Mac Lor-can, whose names were Eichiaruin and Dun-chuath, to the sword. The Danes likewise made frequent incursions upon the neighbouring Irish, whose possessions they destroyed; and under the command of Godfrey Mac Sitric, they spoiled Ceannanus Domhnach, Patrick Ard Breacain, Cill Sgirre, and many other places dedicated to divine use, which never escaped their fury. The number of prisoners they carried away in this expedition amounted to 3,000; besides great quantities of gold, silver, and other spoils, which were prized at an immense value.

The royal consort of Congall, king of Ireland, died about this time; the name of this lady was Blithne, and she was the daughter of Feargall, who had been queen of Ireland. The death of these illustrious personages happened soon after; Maol-colluiff Mac Daniel, king of Scotland, the most religious Gaoithne, bishop of Dun da Leathglass, and Teighe, the son of Cahil, king of Conacht. Nor did Congall, king of Ireland, long survive, for he fell into the hands of the Danes that served in the provincial army of Leinster, who killed him at Ardmach.

Daniel succeeded in the Irish throne.
A. D. 984. He was the son of Murtough, son of Niall Glandubh, descended from the posterity of Heremon; and he administered the government

for ten years. The reign of this prince was disturbed by the hostilities of the Danes; for in his time the foreigners, who inhabited the city of Dublin, plundered the country of Kildare, under the command of Humphry, or Amhlaóimh, the son of Sitric. This Irish monarch upon some provocation invaded the territories of Conacht, and spoiled that province without mercy, where he found a valuable booty, which he carried off, with a great number of prisoners; and the king of Conacht, whose name was Feargal O Rourke, was obliged to let these hostilities pass unrevengeed, the forces of his province being too weak to engage in the defence of the country.

In the reign of Daniel, the son of Mortough, king of Ireland, that noble fabrick, the great church of Tuam, was erected by the pious prelate Cormac O Cilline, bishop of Tuam Greine; and Feargal O Rourke was killed by Daniel, the son of Congall, son of Maolmíthig. Bryen the son of Kennedy, king of Munster, about this time assaulted the Danes who inhabited the city of Limerick, and set it on fire. Daniel O Neill, who governed the province of Ulster, raised a formidable army of his subjects, and entering the territories of Leinster, he miserably distressed the people, and plundered all the country from the Bearow eastwards to the sea. He encamped in the heart of this province for the space of two months, notwithstanding the united strength of the Lagonians and Danes used their utmost endeavours to dislodge him and force him to retire. Near this time died Maolfinnín, the son of Uchtain, the pious bishop of Ceananus, and the venerable confessor of Ultan was translated to a better state.

The Danes, notwithstanding the many discomfitures they met with from the natives, continued their incursions by the army of Leinster. These

foreigners, under the command of Humphry Cuarain, and the Lagonians, conducted by a general of their own province, plundered Ceananus, where they found spoils of great value, which they carried off, and by that means impoverished the people, and reduced them to miserable extremities. The battle of Cillmona was fought about this time between Daniel, the son of Congall, who was assisted by the Danes that inhabited the city of Dublin, and Daniel the son of Mortough, king of Ireland. The action concluded with great slaughter on both sides; and among the slain fell Ard-gall, son of Madagan, who had governed the province of Ulster for seventeen years, and Donnagan, the son of Maolmuirre, king of Oirgiallach, and many other noble personages of the first quality and distinction. The most religious Beacan, the bishop of Finne, did not long survive the engagement of that day.

It was the misfortune of the Irish that they were never free from intestine divisions, which contributed to their ruin; and so implacable was the spirit of discord among them, that they would often join the forces of the Danes to bring slavery upon the country; for about this time Cionaoth O Hartagan, the primate of Ardmach, assisted the foreigners, who lived in Dublin, and by that means, Ugaire, the son of Tuathal, king of Leinster, was surprised and taken prisoner; but this enterprise was revenged by Bryen, the son of Kennedy, who engaged the Danes of Inis Catha, and gave them a general defeat, with the loss of 800 of them upon the spot. In this action three of their principal commanders were taken, and made prisoners of war, and the names of these captive officers were Jomhair, Humphry, and Dubhgeann. We receive an account of this transaction from the testimony of a poet of reputation in the following lines:

The memorable fight of Inis Catha
Was fatal to the Danes, whose slaughter'd bodies
Lay scatter'd o'er the plain ; these foreigners
Lost three of their renowned generals,
Jomhair, Humphry, and Dubhgeann.

About this time the Danes, who inhabited the city of Dublin, committed hostilities in Leinster, and engaged the provincial troops of that country in the battle of Boithlione ; and in the action, Ugaire, the son of Tuathal, king of Leinster, was slain. Soon after this victory obtained by the Danes, Daniel Mac Mortough, king of Ireland, left the world by a natural death, and expired at Ardmac.

A. D. 1004. Maolseachluin was the succeeding monarch. He was the son of Flann Siouna, a lineal descendant from the posterity of Heremon, and filled the throne twenty-three years. The mother of this monarch was Dunflath, the daughter of Mourtough Mac Neill, who likewise was the mother of Glunioruin, that was king of the Danes dispersed throughout the whole kingdom. Many transactions of importance happened during the reign of this monarch ; particularly the memorable battle of Tara, which he fought against the Danes of Dublin and the sons of Humphry, and gave them a total defeat, after 5000 of those foreigners were slain. In this engagement, Randle, the son of Humphry, a prince of distinguished courage who had the principal command over the whole settlement of the Danes throughout the island, lost his life. Encouraged by this victory, Maolseachluin, king of Ireland, and Eochaidh, son of Ardgal, who had governed the province of Ulster for thirty-five years, joined their forces, and resolved to attack the city of Dublin, the place of refuge to which the Danes retired, and drive them out of the country : for that purpose

they made all necessary preparations for a siege, and with a numerous and well disciplined army sat down before the walls. Three days after their first encampment they resolved to make a general assault, and try the courage of the besieged. The attack was most violent, and attended with great slaughter, but the superior bravery of the Irish prevailed, and having fixed their standard upon the walls, so intimidated the Danes, that they surrendered. The victors avoided such dreadful cruelties as usually follow the taking of towns, and behaved with humanity and moderation. They set at liberty many of the principal gentry of the Irish, who had been taken captive by the Danes, and suffered a severe and long confinement; particularly Daniel of Claon, king of Leinster, and the hostages of O'Neill, were relieved and discharged. The affairs of the Danes were reduced to great extremities by this success of the Irish, and the vanquished were obliged to accept of hard conditions, and were glad to be admitted to mercy upon the terms of quitting all their conquests from the river Shannon eastwards to the sea; to forbear hostilities under the penalty of death; and to submit to whatever tribute it should be thought proper to lay upon them.

About this time it was, that Humphry, the son of Sitric, was forced to fly for security to Aoi Collum Cill, in the kingdom of Scotland, being banished the island by the victorious Irish. Near the same time Maolseachluin, king of Ireland, had a quarrel with the famous tribe of the Dailgais, and destroyed Bile Moigh Hadair; but this action was afterwards revenged by Bryen. Glen da Loch was taken and plundered by three sons of Carrol, the son of Lorcan; but these three brothers were pursued by divine vengeance for this execrable act, and were found dead the night afterwards, by the

influence of the importunate prayers of the pious Caomhgin, who consecrated that place for divine uses.

The death of those two eminent persons happened about this time, Morling, the daughter of Donnogh Mac Cealla, queen of Ireland, and Joraird Mac Coisie, primate of Ardmach. The Danes, notwithstanding the stipulations they had made, having in some measure recovered their former losses, prepared for new attempts. The foreigners of Dublin, under the command of Mortough O Congallach, plundered Dounach Patrick with great cruelty; but providence soon corrected them for their breach of faith, for a visitation fell among them, by which infinite numbers were destroyed. This affliction was followed by another, for Maolseachluin, king of Ireland, engaged the foreigners with success, and encountering hand to hand with one of their professed champions, whose name was Tomor, he foiled him, and took from him a collar of gold, which he wore about his neck, as a trophy of victory. He fought Carolus, another of their chief commanders, with the same success, and carried off his sword.

But the foreigners receiving constant supplies from Denmark and Norway, began to raise new commotions, and in a short time were attended with that success in their attempts, that the natives were in great danger of being subdued and forced into slavery; nor was there any prince in the island who opposed these insults of the Danes but the brave Bryen Boroimhe, king of Munster. This renowned hero, with his stout Momonians, was always in arms, harassing the foreigners, which humbled their insolence, and made them less frequent in their incursions. The success and industry of the king of Munster had so fixed him in the esteem of the natives, who owed their lives

and liberties to his protection, that they made an attempt to dethrone the king of Ireland, and give him possession of the government in his room; and they were the more encouraged in this design, because Maolseachluin was an indolent inactive prince, addicted to pleasure and a love of ease, and sacrificed the happiness of his country to his own private diversions; and the people who were immediately under his authority, had contracted a servile habit of idleness from the example of the court, and never disturbed themselves with opposing the inroads of the Danes, or calling them to an account for their cruelties and oppressions.

The nobility of Munster, and the principal inhabitants of the province of Conacht, reflecting upon the distressed and melancholy state of their country, applied themselves to Bryen Boiroimhe, as a deliverer; and it was unanimously agreed in council that ambassadors should be sent to Maolseachluin, to signify to him in express terms, that he was unworthy of the government, and unfit for the management of public affairs, since he neglected the protection of his subjects, and unconcernedly permitted them to be oppressed by the merciless Danes, who took advantage of his indolent disposition, to destroy the country and bring it into slavery. They farther expostulated with him, and used the freedom to inform him, that a king of Ireland, who had at heart the happiness of his people, would never suffer the insolent attacks of those foreigners to pass unrevengeed as he did; that the brave Bryen Boiroimhe had undertaken the cause of public liberty, and to repel the incursions of the haughty Danes, and therefore that he deserved to wear the crown of Ireland, who knew how to defend it with honour to himself, and happiness to his subjects; in the end, these ambassadors declared they were commissioned to

acquaint him, that the nobility and gentry designed to dethrone him; and therefore to prevent bloodshed and disturbances they advised him to resign of his own accord, and to retire to a private life. This representation was received with the utmost scorn and indignation by the king, who absolutely refused to comply, and knew the value of a crown too well to deliver it up only for asking. He likewise resolved to enter into no treaty with the nobility of Munster, who desired to meet him on the plain of Magh da Caomhog, but insisted upon his right of possession, which he determined to maintain to the last extremity.

The king of Munster being informed by his messengers of the resolution of the king of Ireland, resolved to make use of the affection of the natives, to seize upon the crown, and to dispossess him by force; for this purpose he raised a numerous army, consisting of the standing forces of his own province, and the auxiliary troops of the Danes, whom he received into pay, particularly those who had possessions in Leath Modha, and for that reason owed homage and subjection to the king of Munster. He set himself at the head of his Munsterian battalions, and directed his march towards Tara; but before he began hostilities he despatched a herald to the king of Ireland, who had orders to summon him to resign the throne, and to send him hostages of the first quality for his future obedience; and if he refused, he was to challenge him to a decisive battle, and to submit the dispute to the longest sword. The king of Ireland, somewhat surprised at this message, answered, that he was in no condition to give him battle immediately, because his army was disbanded, and it would require some time to collect them together; but as a testimony that it was not out of cowardice that he refused to meet the army of

Munster in the field, if Bryen would suspend hostilities, and allow him the respite of a month, to muster his forces, particularly the troops of Leath Cuinn, he would accept his challenge; or if his subjects refused to support him with men or money for this expedition, he promised to send proper hostages as a security for his obedience. He likewise desired the commissioners of Munster to use their interest with Bryen, that he would not permit his army to plunder the country of Meath, but that he would restrain the excursions, and continue at Tara till the time of the cessation was expired.

The ambassadors returned with this answer to the king of Munster, who accepted of the conditions proposed, and commanded his officers to continue the soldiers peaceably in their quarters till further orders. In the mean time, Maolseachluin convened the principal nobility of Leath Cuinn, and advised with them upon this important subject. He likewise despatched messengers to most of the petty princes of the kingdom, to demand their assistance; particularly he sent Giolla Comhgall, whom he retained as his antiquary, to the great O'Neill, to require his proportion of troops upon this occasion, upon which his crown and the security of his person depended, and to enjoin him, if he refused to supply him with his quota, to provide hostages, and send them to Bryen Boirquinne, king of Munster, as an evidence of his subjection and obedience; for these were the terms he was bound to accept, which, though severe in themselves, yet the necessity of his affairs would oblige him to comply with. This antiquary had a commission to deliver the same message to Eochaidh, the son of Ardgal, king of Ulster, and to Cathal O'Connor, king of Conacht, and require their immediate assistance; and if they were unwilling

to support him against the army of Munster, he had orders to represent to them, that if the king of Ireland was forced to resign his crown, and give up the royal seat of Tara, where the monarchs of the island had resided for many ages, it could be no reproach to him, because he was denied the assistance of his subjects, but the dishonour would more immediately affect the O Neills, and the principal nobility of Leath Cuinn, whose ancestors had been in possession of the Irish throne for many successive generations.

The messenger was very faithful in the execution of his orders; and when he represented the circumstances, and the necessity of the king's affairs, to the nobility of Leath Cuinn, the answer he received from Hugh O'Neill was, that when the royal seat of Tara was possessed by the posterity of Eogan, his great ancestor, they defended it against all attempts, and therefore it was reasonable that those who were masters of it should secure themselves in the possession, or deliver it up; but with regard to himself, he absolutely denied to assist the king of Ireland, who had lost the affections of his people, or to draw upon himself the displeasure and resentment of the noble tribe of the Dailgais, whose friendship he esteemed, and therefore he determined to be neuter in the dispute. Giolla Comhgall returned with this unwelcome answer to the king of Ireland; who, finding himself abandoned by the petty princes, and reflecting that the non-compliance of Hugh O'Neill might be attended with bad consequences, and by the influence of his example prevail upon others to withdraw their supplies, he resolved to pay a visit to Hugh O'Neill in person, and persuade him, if possible, to interest himself in his cause; and as an argument which he thought was irresistible, he offered, that rather than the royal

seat of Tara should fall into the power of Bryen Boiroimhe, he would resign his right, and if he would use his utmost efforts to defend it against the enemy, he would confirm him in the possession of that ancient palace and the lands belonging to it, and engage for him and his successors, that no claim should be revived, and that it should descend without opposition to his posterity; so violent was the resentment of the king of Ireland against Bryen Boiroimhe, that he resolved to disappoint him in his designs at any rate, particularly that the seat of Tara, which was the court of the Irish monarchs, should not fall into his hands.

Hugh O'Neill desired to be excused from giving an immediate answer, and insisted upon time to convene the principal nobility of Siol Eogain, in order to receive their sentiments upon a matter of such importance. Accordingly, when the assembly met, he communicated to them the cause of the king of Ireland's arrival, and the advantageous proposals that he offered, if they would support him with their assistance against the king of Munster, and the army that was raised against him by the tribe of the Dailgais. After some debates, the chiefs of Siol Eogain came to a resolution not to concern themselves with the king of Ireland, for they suspected the integrity of his offers, and that he did not design, after his business was accomplished, and he found himself established in the throne, to abide by his resignation of Tara; and therefore their advice to Hugh O'Neill was, that he should return a civil answer to the king of Ireland, but refuse absolutely to act in a quarrel of that consequence, that possibly might draw upon him new enemies, whose resentment might prove his destruction.

But the convention, upon second thoughts perceived that they might procure some advantages

to themselves by the misfortunes and exigencies of the king of Ireland, and therefore they imagined that the answer agreed upon at their last meeting might be altered and mollified; and though they seemed satisfied that if they joined the army of the king of Ireland against the forces of Munster, they might lose their lives, and scarce a man of them return home, especially since they were to engage against the martial and invincible tribe of the Dailgais, who never turned their back, and were the constant scourges of the Danes, yet they resolved to venture themselves, and assist the king of Ireland with a competent force, on condition that they might find a recompense equal to the hazard, and that he would deliver to them one half of the country of Meath, and the lands of Tara for a reward; for they resolved if they did not meet with success in the expedition, their wives and children should be sufficiently provided for; and though they lost their lives, it was their duty, they judged, to take a proper care of the interest of their posterity.

These proposals were offered to Maolseachuin, who received them with indignation, apprehending them to be exorbitant and unjust; he therefore left O'Neill, and with his retinue returned to his own court. Under these disappointments he was undetermined what course to follow, and therefore he summoned the principal of Clan Colman to repair to him, and assist him with their advice. He represented to the nobility of that tribe, the deplorable state of his affairs and particularly informed them of the insolence and haughty demands of Hugh O'Neill and the chiefs of Siol Eogain, requesting withal that they would not leave him in his extremities, but continue their fidelity to him at this time when he had most occasion for their council and assistance.

The clan assembled upon this occasion, and weighing even the minutest circumstance of the case, came to this resolution, that the king being unable to meet the king of Munster in the field, and decide the dispute by force of arms, should make his submission to Bryen Boiroimhe, and immediately go to his camp at Tara, where he had lain for a month, and offer him his future obedience. This advice was complied with by the king, who taking with him 1,200 horse, arrived at the king of Munster's camp; he was soon admitted into the presence of Bryen Boiroimhe, who received him with great courtesy, and accepted his submission.

But Maolseachluin so resented the treatment he received from Hugh O'Neill, that he informed Bryen of what had passed; and notwithstanding his unfortunate circumstances obliged him to submit, yet he still retained so much of the spirit of a king, that he told the king of Munster that his submission was no reflection upon his personal courage, for he had fully determined to give him battle if his subjects would have allowed him a competent supply; and therefore his present tender of obedience was the effect of invincible necessity, which it was out of his power to over-rule. This ingenuous declaration made such an impression upon the king of Munster, that he told him he was sensibly affected with the posture of his affairs, and promised, that if he had any prospect of retrieving the difficulties he lay under, he would forego the advantages he had, and allow him a year's respite to repair his broken fortune, and then he would meet him in the field, and decide the controversy by the sword; and he further engaged, that he would rely upon his honour for the execution of the terms after the year was expired, and would not insist upon hostages as a

security for his performance. In the mean time he proposed to march northwards with his army, to watch the motions of Hugh O'Neill, and Eochaidh, son of Ardgal, king of Ulster, whom, if he found inclined to oppose him, he resolved to engage; and said that he should not be surprised if Maolseachluin should join his northern confederates and fight against him, since he was willing to put the cause upon the issue of a battle, and that the victor should enjoy the crown of Ireland without disturbance. Maolseachluin, moved with the generosity of the Momonian king, assured him that he abhorred such ungrateful practices, and he also promised, that he would not, were it in his power, assist them against him; but told him he was of opinion, that his northern progress was unseasonable, at that time, and might be justly deferred till another opportunity, and therefore he dissuaded him from undertaking it. This advice was accepted by Bryen, and was suitable to the condition of his army, for the greatest part of his provision was exhausted, and he was in no capacity to attempt such a journey, or to execute such a design.

Bryen therefore decamped from Tara, and directed his march homewards; but first he made a present of 240 fine horses to the Irish monarch, and bestowed very munificent gifts of gold and silver upon his retinue, and the two kings parted with great friendship, and with all the outward testimonies of affection and respect. Bryen Boi-roimhe returned to his court in Munster, and Maolseachluin took upon him the care of his government, and the administration of the public affairs as before.

After the expiration of the year, for which time a cessation of arms was concluded between the two kings, Bryen Boi-roimhe began his military

preparations with great vigour; he ordered his army, after he had completed his regiments, to a general rendezvous, and summoned not only the natives of his own province, but the Danes, to enter into the service; there offered themselves, as auxiliaries, the Irish and Danes of Waterford, of Wexford, of O Neachachs in the province of Munster, of Corcoluigheach, and of Jobh Cini-sealach. These, when they were united, made a formidable body, and the king of Munster at the head of them, marched to Athlone, where he was met by the principal nobility of the province of Conacht, who had prepared hostages of the first quality, and delivered them up as a security for their future submission and obedience to him as king of Ireland. Here likewise he received hostages from Maolseachluin, king of Ireland, who was not capable of meeting him in the field, and therefore was obliged to confess himself a tributary prince, and pay homage to the king of Munster. Bryen Boiromhe, attended by the confederate forces of Munster, Leinster, Conacht and Meath, directed his march towards Dundalk, where he met with some opposition from the people of Ulster, but they were subdued with small difficulty, and the principal nobility of the province were taken prisoners. A continued course of victory and success followed the arms of this renowned prince, who having extended his conquests over the most considerable part of the island, what remained, voluntarily submitted; and thus he seized upon the crown, and was proclaimed monarch of Ireland.

And worthy he was to command a kingdom of much larger extent, for he was a prince invincible in arms, of great experience in military discipline, munificent to his friends, and merciful to his enemies. He had a great share in the affections of the

people; upon account of his many heroic victories and accomplishments; nor was it unjust or inglorious in him to make an attempt upon the crown of Ireland, for it appears in this history that the course of succession was often interrupted, and hereditary rights laid aside; the monarchy was in some measure elective, and generally fell into the hands of the most valiant and beloved by the people; so that the aspersions that are fixed by some authors upon the character of this Momonian prince, for thrusting himself by violence into the throne of Munster, are ill-supported; nor did he violate any of the established laws, or act contrary to the constitution of the kingdom. The greatest part of the island he subdued by his arms, for he forced under his obedience all who refused to confess his authority; but the justice and natural clemency of his temper soon procured him the affections of the people of all ranks and conditions, so that he was proclaimed by universal consent, and Maolseachluin was obliged to resign the sceptre, and retire peaceably to the state of a subject.

Bryen Boiromha was now in possession of the throne. He was the son of Kennedy, son of Lorrán, son of Lachtna, son of Cathal, son of Core, son of Anluan, son of Mahon, son of Turlagh, son of Cathol, son of Hugh Caomh, son of Eochaidh Baldearg, son of Carthan Fionn, son of Bloin, son of Cais, son of Conall Eachluath, son of Luigidheach Meann, son of Aongus Tirrach, son of Fearchorb, son of Modhcherb, son of Cormac Cas, son of Qilioll Ollum, descended from the royal line of Heber Fionn, and governed the kingdom twelve years. The mother of this warlike prince was Beibhion Cinnog, the daughter of Archadh, king of the western part of the province of Conacht. There were many memorable transactions happened during the reign of this

prince, particularly an attempt of Sitric, the son of Humphry, general of the Danes. This foreigner, with a number of his countrymen, fitted out a fleet, and plundered the coasts of Ulster with great cruelty; he likewise destroyed and ransacked Cill Cleithe, and Ines Comeasgraidh, and carried off very valuable spoils and many prisoners.

After these outrages of the Danes, the pious Naomhan, son of Maolciarain, primate of Ireland, was translated to a better life; and about the same time died Randle, the son of Goffra, king of the isle of the Danes. Bryen Boiroimhe, king of Ireland, with a strong body of troops, marched to Cineal Eogain, in the province of Ulster, and from thence he directed his course to Meath, where he continued for the space of a week; and being a prince of singular piety, he laid twenty ounces of gold upon the altar of Ardmach, as an oblation. He proceeded from thence with his army to Dalnaruidhe, where the principal nobility of Ulster met him with their hostages, whom they delivered to him as security for their future obedience. Soon after this he removed to Tyrconnel, where he likewise received hostages from the principal nobility of that country, who confessed his authority, and paid him homage as a prince in actual possession of the throne, and therefore as the lawful monarch of the kingdom.

About this time Maolruana, the son of Ard-gail, king of Ulster, died; as did likewise the learned Clothna, son of Aongus, the principal poet of Ireland, and Cathal O Connor, who governed the province of Conacht for twenty years, and expired at Inis Domhnain.

The provincial troops of Munster and Leinster, under the conduct of Mortough, the son of Bryen Boiroimhe, made incursions and plundered Cineal

Luigheach. There attended him in this expedition Flathbheartach, the son of Muireadhach, who raised a resolute body of the martial tribe of the O Neills, and did great execution upon the enemy. In this attempt the spoils that were carried off amounted to a great value, and the number of prisoners were 300. The king of Ireland likewise, at the head of a formidable army, marched to Magh Coruinn, and surprised Maolruadhna O Doraidh, king of Cineal Conuill, and carried him prisoner to Cean Coradh. Mortough, the son of the king of Ireland, a valiant and warlike prince, entered the province of Leinster with fire and sword, and raged over the country in a terrible manner, as far as Glean da Loch, and from thence he led his victorious army to Kilmainham. The Danes about this time set to sea, and landed upon the coasts of Munster, where they committed dreadful ravages, and plundered Cork and then set it on fire. But the divine vengeance pursued these savage barbarians; for soon after these hostilities, Humphry, the son of Sitric, king of the Danes, and Mathghamhuin, the son of Dubhgoil, son of Humphry, were seized by stratagem and murdered by Daniel Dubhdabhoireann. About this time the Lagenians, in conjunction with the Danes of Leinster, entered the country of Meath, and plundered Tarmuin Feicinn with great cruelty, and carried away a multitude of prisoners. But the hand of God was distinguished in the punishment of these ravagers, for they perished soon after by exemplary inflictions from heaven.

Bryen Boiroimhe, having fixed himself in the absolute possession of the throne of Ireland, and suppressed by force of arms the unruly Danes, and others who opposed him, resolved to settle the disordered state of his dominions, and repair what the fury of the civil wars had destroyed. In

the first place he judged it would contribute to his future security, to bestow some popular favours upon the principal nobility and gentry of the kingdom, whom by degrees he so obliged, by conferring very valuable rights and privileges upon them, that instead of disturbing his reign with new commotions, they were overcome by his clemency and indulgence, and approved themselves a loyal and obedient people. This generous and princely conduct fixed him in the affections of his subjects, and obtained him the character of a worthy and munificent prince. By this time a general peace and tranquillity prevailed throughout the island, which afforded a proper opportunity to the king of Ireland to rebuild and repair the churches and religious houses which the wicked Danes had destroyed. He summoned together all the clergy of whatever order, who had been ejected by these cruel sequestrators during the time of the public troubles, and enquiring strictly into the rights and pretensions of every one, he restored them all to their several rights and filled the cathedrals and abbeys with the members that belonged to them. The revenues likewise of the church, which had been sequestrated by the sacrilegious Danes, and perverted to abominable purposes, he recovered and established them upon their original foundations.

The face of religion being thus cleared up, his next care was to provide for the education of youth; and for that end he repaired the public schools, that had been destroyed by the Danes, who were professed enemies to learning, and erected new academies where they were wanting, in several parts of the kingdom. In these nurseries the liberal sciences and all the branches of human learning were taught; public libraries were built for poor students, and a provision made for youth

of promising hopes, who were unable to support themselves. And thus were the universities enriched and governed by regular discipline, which had that effect as to train up persons of excellent abilities in all professions, who revived the decayed state of learning, and not only concerned themselves in instructing the youth of their own kingdom, but were of excellent use in polishing the rugged and illiterate disposition of the neighbouring nations.

The commons likewise of the kingdom, who were lords of lands, the farmers, and the lowest degree of the people, were endowed with large immunities by the munificence of this prince, who bestowed upon the native Irish whatever territories he conquered from the Danes; and if those who were the original proprietors were alive, and could give evidence of their right, they were settled in their former possessions and confirmed in them. This prince kept his court free from sycophants and favourites; nor would he enrich his nearest relations by oppressing the meanest subject in the island. He it was that appointed surnames of distinction to all the several branches of the Milesian race, and to other principal families in Ireland, in order to avoid confusion, and that the genealogies might be preserved with more regularity. Among other public structures, this prince erected the great church of Killaloe, and the church of Inis Cealtrach, and repaired the steeple of Tuam Greine, that was ruinous and decayed. He likewise laid causeways throughout the kingdom, and mended the high roads for the ease of travellers, which was an act very popular to his subjects. He built garrisons, and raised fortifications in proper places, where he kept a standing force, to be ready upon all exigencies and necessities of the state. He also fortified the royal palaces of Cashel,

of Cean Feabradh, of Inis Locha Cea, of Inis Locha Guir, of Dun Eochair Maighe, of Dun Jasg, of Dun Trilliag, of Dun Gcrott, of Dun Cliach Insi an Gaill Dubh, of Inis Locha Saighlean, of Rosna Riogh, of Ceann Coradh, of Boiroimhe, and of all the royal forts in the province of Munster. He built bridges over rivers and deep waters that were impassable before; and repaired and purged the corruptions that had crept into the established laws, and inspired his subjects with such a spirit of honour, integrity, and virtue, that a young lady of excellent beauty undertook a journey from the north of Ireland, adorned with jewels and a most costly dress; and as a testimony of the security there was in travelling, she carried a wand in her hand, with a gold ring of great value fixed on the top of it, and arrived at a place called Tonn Cliodhna, which lay in the southern part of the island, and was at the utmost distance from the place she set out; yet such impressions had the good laws of Bryen fixed upon the minds of the people, that no person attempted to injure her honour, or to rob her of the ring that she carried openly upon a stick, or strip her of her clothes, which would have been a valuable booty. This transaction is delivered to posterity in a poetical composition of good authority, wherein are the lines following:

The institutes of Bryen Boiroimbe,
 So wholesome for the support of virtue,
 Were kept with so much reverence and regard,
 That a young lady of consummate beauty,
 Adorn'd with jewels and a ring of gold,
 Travell'd alone on foot from north to south,
 And no attempt was made upon her honour,
 Or to divest her of the clothes she wore.

The kingdom of Ireland recovered from intestine and foreign wars, under the kind influence of

the administration of this prince, who opened a scene of plenty and tranquillity to the inhabitants, which continued without interruption for the space of twelve years, which was the whole time of his reign. The state of happiness which prevailed throughout the island is recorded in the verses subjoined:

The most renowned Bryen Boiroimhe
Govern'd the isle in peace; and through his reign
The Irish were a brave and wealthy people,
And wars and discords ceased.

The historians of those times reckon this excellent prince in the number of the heroic and munificent kings that sat upon the throne of this kingdom. They always mention him as the third whose conduct and heroic virtues raised the reputation of the Irish, and made them formidable to their enemies. The first of these excellent monarchs they esteem to be Conaire the great, the son of Eidersgeoil; the second was Cormac, the son of Art, son of Conn, the renowned hero of the hundred battles; and the third was the most illustrious Bryen Boiroimhe, king of Ireland. This magnificent prince supported his royal grandeur by a splendid court, and kept a most sumptuous and hospitable table suited to his dignity. The quantity of provisions that were daily consumed is scarce credible. The place of his residence was Ceann Coradh, where his retinue was becoming the majesty of an Irish monarch, and whither the three provinces of the island brought their subsidies and contributions, which were very large, to defray the expenses of his royal court, besides the constant revenue which arose from the two provinces of Munster, and was paid yearly into his exchequer. An account of these particulars is

transmitted to us by a celebrated poet and antiquary, in a poem which begins in these words, Boiroimhe baile n3 Riogh. This writer expressly relates the constant tribute both of provisions and other necessities that was paid, not only by the two provinces of Munster, but by the other three provinces of the island. The particulars are specified in the following order: 2670 beeves, 1370 hogs, 180 loads or tons of iron, 325 hogsheads or pipes of red wine, and 150 pipes of other wines of various sorts, and 500 mantles. These annual tributes,* appointed for the use and

* "Detail of the Public Rights, regarding both the king of Munster and the subordinate princes and states of the same province: extracted from Gen. Vallancey's Collect. de Rebus Hibernicis, Vol. I. No. III. p. 374, &c.

I The king of Munster, (who was also called the king of Cashel, from his residing at that place,) presented by way of subsidy, every year, ten golden cups, thirty golden hilted swords, and thirty horses in rich furniture, to the Dal-Cassian king, whenever he was not the sovereign of all Munster, to which he had an alternate right by the will of Olliollolum. In some copies of The book of Rights, I find added to the above presents, ten coats of mail, two cloaks richly adorned, and two pair of chess boards of curious workmanship.

II. To the king of Eoganact Caisil, when the Dal-Cassian chief became king of Munster, according to his alternative, ten men slaves, ten women slaves, ten golden cups, and ten horses in full furniture.

III. To the king of Ossery, otherwise called the king of Gabhran, ten shields, ten swords, and two cloaks with golden clasps and rich embroidery. The prose mentions, ten horses, ten shields, ten cloaks, and two suits of military array.

IV. To the king of Ara, six swords, six shields of curious workmanship, and six scarlet cloaks. The prose adds, seven shields, seven swords, and seven horses.

V. To the king of Eile, six men slaves and six women slaves, six shields, and six swords: according to the prose, eight coats of mail, eight shields, eight swords, eight horses and eight cups.

VI. To the king of Uathne, six shields, six swords richly mounted, and six horses magnificently accoutred, and particularly with golden-bitted bridles; according to the prose, seven

service of the crown, were laid by public laws upon the several countries of the island, and in the following proportion: 800 cows and 800 hogs were fixed upon the province of Conacht, and

horses, eight swords and eight cups, together with particular marks of honour and distinction shewn him at the court of Cashel.

VII. To the king of Deisies, a ship well rigged, a gold-hilted sword, and a horse in rich furniture; by the prose, eight ships, eight men slaves, eight women slaves, eight coats of mail, eight shields, eight swords and eight horses.

VIII. To the king of Cairbre Aodhbha, whose principal seat was Brughrigh, ten slaves made captive in a foreign country, as appears from the plain text of the verse, viz. Deith Gaill gan Gaedhilga: the prose has seven bond slaves, seven free servants, seven swords, and cups.

IX. To the king of Conall Gabha, the following privileges and presents, viz. while the king of Conal Gabhra remained at the court of Cashel, he had the honour to sit near the king at table, and at his departure from court, was presented with a horse in rich furniture, and a military suit of array, and all his attendants received the like presents proportioned to their respective ranks; according to the prose, the whole was only ten shields, ten swords, ten horses, and ten cups.

X. To the king of Aine Cliach, a sword and shield of the king's own wearing, and thirty cloaks, which were given him in the month of May, precisely according to the verse, Is triocad brat gach Beiltine; the prose has eight swords, eight horses, eight cups, two coats of mail, and two cloaks.

XI. To the king of Pearmuighe or Gleanhamhain, one horse, richly accoutred, one shield curiously wrought, and one sword: by the prose, seven horses, seven shields, and seven cups.

XII. To the king of Aioibh Liathain, a sword and shield of the king's own wearing, one horse richly accoutred, and one embroidered cloak: according to the prose, five horses, five swords, five cloaks, and five cups.

XIII. To the king of Musgruidhe, one of the king's own swords, one of his horses, and one of his hounds: the prose allows seven horses, seven coats of mail, and seven suits of compleat armour.

XIV. To the king of Raithleann, ten swords, ten scarlet and ten blue cloaks, and ten cups; according to the prose, ten horses, ten coats of mail, and ten shields.

appointed to be sent in annually upon the first day of November; 500 cloaks or mantles, and 500 cows, were to be supplied from the country of Tyrconnel; 60 hogs, and 60 loads or tons of iron,

XV. To the king of Dairinne, seven ships, seven coats of mail, and seven swords: by the prose, seven ships, seven coats of mail, seven horses, seven swords, and seven cups.

XVI. To the king of Leim-con, a ship in full rigging, one horse in rich furniture, one cup curiously wrought, and one sword: in the prose, seven ships, seven horses, seven coats of mail, seven shields, and seven swords.

XVII. To the king of Loch-lein, ten ships, ten dun horses, and ten coats of mail: by the prose, seven ships, seven horses, seven coats of mail, seven shields, and seven swords.

XVIII. To the king of Ciaruidhe, ten horses well accoutred, and a silk cloak: according to the prose, seven cloaks with gold clasps, seven horses, and seven cups.

XIX. To the king of Dairbre, three ships well rigged, and three swords: according to the prose, seven horses, seven hounds, and seven cups; and so on to other petty kings and states, too tedious to be mentioned; every one of which he complimented with a proportionable present, by way of an annual subsidy."

"The Fiscal Tributes, the manner of paying them, agreeably to the primitive times, will be sufficiently exemplified by the following entries, faithfully translated word for word out of the ancient record, called *Leabhar na gceort*, or, The book of Irish rights.

I. The king of Cashel or Munster received a yearly tribute of 1000 bullocks, 1000 cows, 1000 weathers, and 1000 cloaks, from the inhabitants of Burren.

II. From the inhabitants of Corcamruadh, 1000 bullocks, 1000 cows, 1000 sheep, and 1000 cloaks.

III. From the people of Corcabhaiscin, 1000 bullocks, 1000 weathers, 1000 hogs, and 1000 cloaks.

IV. From the inhabitants of Corcaduibhne, 1000 bullocks, and 1000 cows: but according to the poem beginning with the words, "*Cios Caisil Accualabbhair*," it is added, 30 scarlet cloaks, 30 bullocks, and 30 milch cows.

V. From those of Ciaruidhe, 1000 bullocks, 1000 cows, and 1000 hogs.

VI. From the people of Seachtmadh, 100 bullocks, 100 cows, and 100 hogs: according to the poem, they were to pay only 60 bullocks, 60 cows, and 60 black weathers.

was the yearly tribute of the inhabitants of *Tír Eogain*; 150 cows, and 150 hogs, were to be paid by the *Clana Rughraidhe*, in the province of *Ulster*; 100 cows was the contribution of the *Orgial*.

VII. From the inhabitants of *Corcaulighe*, 100 bullocks, 100 cows, and 100 hogs.

VIII. From the people of *Musgruidhe*, 1000 cows, and 1000 hogs, though other accounts add 800 beesves, 300 hogs, 100 milch cows, and 100 cloaks.

IX. From the inhabitants of that part of *Fearmaighe*, which belonged to *O Dugain*, of the race of *Ir*, son of *Mileadh*, 40 bullocks, 40 beesves, and 40 milch cows.

X. From the people of the *Desies*, 1000 bullocks, 1000 milch cows, 2000 hogs, 1000 sheep, and 1000 cloaks.

XI. From those of *Uaithne*, 300 milch cows, 300 hogs, 100 bullocks, and 300 cloaks.

XII. From the inhabitants of *Ara*, 100 cows, 100 hogs, 200 weathers, and 100 green cloaks.

XIII. From the people of *Ossery*, 700 cows, and 700 cloaks; besides the obligation incumbent on the king of *Ossery* of supplying the king of *Munster* with his contingent of armed men, when demanded upon any necessary occasion. And so on from different other countries and petty states: all which supplies were to be paid in by those different people, at stated times and certain seasons of the year.

N. B. The *Dailgais*, and the following tribes and principalities were exempted from paying this kind of fiscal tribute to the king of *Munster*, as is set forth in *The book of rights*, but more at large in the Irish poem beginning with the words, *A seilcha munhan moire*, viz.

1. *Eoganact Cashel*; 2. *Eoganact Aine*; 3. *Eoganact Gleannamhain*; 4. *Eoganact Raithlean*; 5. *Eoganact Locha Lein*; 6. *Eoganact Graffan*; 7. *Aoibh Liathain*; 8. *Ua Cconnuill Gabhra*; 9. *Aoibh Cairbre Aodhbha*; 10. *Eile y Fhogurtha*. In a word, all the tribes descended from *Uiliollolum*, by his three sons, *Eogan More*, *Cormac Cass*, and *Cian*, were considered as free states exempted from the payment of this sort of annual tribute for the support of the king's household."

"Subsidiary Presents made by the king of *Munster* to the different patriarchs or provincial kings, and other princes of Ireland, in his royal tour to those princes, as the same is described in *The book of rights*.

I. The king of *Munster*, attended by the chief princes of his kingdom, began his visits with the king of *Connaught*, and

lachs; 300 beeves, 300 hogs, and 300 loads or tons of iron, were to be paid by the province of Leinster; 60 beeves, 60 hogs, and 60 loads or tons of iron, were provided by the people of Os-

presented to him 100 steeds, 100 suits of military array, 100 swords, and 100 cups; in return for which, he was to entertain him for two months at his royal palace of Cruachan, and then escort him to the territories of Tyrconnell.

II. He presented to the king of Tyreconnell, 20 steeds, 20 complete armours, and 20 cloaks; for which the said king supported him and the nobility of Munster, for one month, at his palace of Rairuadh, and afterwards escorted him to the principality of Tyrone.

III. He presented to the king of Tyrone, 50 steeds, 50 swords, and 50 cups; for which this king entertained him and his court for a month at his palace of Osligh, and then conveyed him to Tulach-og.

IV. He gave the king of Tulach-og 30 sorrel steeds, 30 swords, and 30 cups; in return for which this dynast treated him and his suite for twelve days at Drumchla, and thence escorted him to the principality of Orgialla.

V. He presented the king of Orgialla, with 70 steeds, 70 suits of military apparel, and eight corselets; in gratitude for which the said prince was to entertain him and his nobility for one month at his palace of Eamhain, and afterwards to escort him to the kingdom of Ulster.

VI. To the king of Ulster he presented 100 steeds, 100 swords, 100 cloaks, 100 cups, and 100 bed-covers or counter-points curiously wrought; in consideration of which royal present, this king regaled him and his retinue for two months at his palace of Boirce, and then waited upon him with the princes and nobles of his court to the kingdom of Meath.

VII. He presented to the king of Meath 100 steeds, 30 complete armours, 30 corselets, and 30 cloaks; for which the said king treated him and his court for one month in his palace of Teamhair or Tara, and afterwards escorted him with 100 of his own chiefs to the kingdom of Leinster.

VIII. He presented the king of Leinster with 30 bond-women, 30 steeds, 30 cups, and 30 rich bed-covers: in return for which he was entertained for two months by the two kings of the north and south parts of Leinster; and then the said kings, together with their nobles, were to accompany him to the principality of Ossery.

sery; 150 pipes or hogsheads of wine was the proportion of the Danes who inhabited the city of Dublin; and 865 pipes or hogsheads of red wine was the yearly tribute demanded from the Danes of Limerick.

The great revenues that were paid annually into the exchequer of this prince, by the several countries throughout the island, are an evident testimony of the pomp and grandeur of his royal court of Ceann Coradh, with what liberality and magnificence he supported his princely character, and how he exceeded the munificence and state of most of his predecessors. It would be inconsistent with the brevity of this chronicle, to take particular notice of all the virtues and accomplishments of this Irish monarch, and of the several laws which he ordained for the government of his kingdom. Among the rest, what injunctions he established for regulating the precedency of the nobility, when they took their places in the public assemblies convened by his summons; of which the curious may be thoroughly informed by having recourse to the poetical composition above-mentioned, where the several orders are at large expressed; but it may not be improper to observe in this place, that none, of whatever quality, were permitted to wear arms in the court of this prince, but the noble tribe of the Dailgais, as the following verses testify:

The most illustrious tribe of Dailgais
Alone were honour'd with the privilege
Of wearing arms when they appear'd at court.

Bryen Boiroimhe having thus established his

IX. He presented the king of Ossery with 30 horses, 30 corselets, or coats of mail, and 30 swords: for which this king was to entertain him at his palace of Gowran for one month, and then escort him to the territories of his own kingdom."

revenues, and by his munificence and other virtues recovered the ancient character of the Irish, that had been declining for some ages, resolved to build some shipping and become formidable at sea. for this purpose he sent to Maolmordha Mac Murchuda, desiring that three of the longest and largest masts that could be found in his territories should be sent to him. The request was immediately granted by the provincial prince, who ordered his woods to be surveyed, and the fairest trees to be cut down and hewed by shipwrights, and sent to the court of Ceann Coradh, and came himself to present them to the king of Ireland. The first of these masts was carried by the inhabitants of Jobh Failge, the second by the people of Jobh Faolain, and the third by those of Jobh Muireadhuig. In their way, as they came through Sliabh and Bhoguig, or as other authors assert, at a remarkable bog near the wood where the trees grew, there arose a violent contest between the three tribes, that were appointed to carry the masts, about the point of precedence; and the dispute was, which of those tribes should go foremost with their burden, and be first admitted into the presence of the king of Ireland. This controversy was carried on with great heat and animosity on all sides, and at length came to the ears of Maolmordha, king of Leinster, who, instead of behaving as a neuter in the quarrel, immediately got from his horse and declared himself in favour of the tribe of Jobh Faolain. He rushed into the midst of the throng, and by force coming to the mast that belonged to that tribe, he clapped his shoulders under it as a common bearer, and took his share of the burden with the rest. But in the struggle he made to distinguish himself upon this occasion, the silver button that kept together his rich mantle flew off, and was lost. This mantle,

worn by the king of Leinster, was made of the richest silks, embroidered in a splendid manner with gold and silver; the bottom of it was fringed about with a lace of inestimable value, and had some time ago been presented to this prince by Bryen Boiroidhe, king of Ireland.

The king of Leinster interposing by his authority in this dispute, the tribes proceeded leisurely in their journey, and by slow marches arrived at Ceann Coradh, where they were courteously received, and were honourably rewarded by the king. The king of Leinster was admitted into the court, where he was welcomed by his sister, whose name was Gormfhlaith, and who, by her marriage with Bryen Boiroidhe, was acknowledged queen of Ireland. After the usual ceremonies were past between the brother and sister, the king of Leinster desired the queen that she would be pleased to fix a button upon his mantle, in the place of one he had lost, in a dispute that arose between the tribes that were appointed to carry the masts, which he was proud of the honour of bearing upon his shoulders, as a testimony of his subjection and obedience to her husband the king of Ireland. The queen, reflecting upon the glory of her ancestors, who never paid homage to any prince in the world, was so incensed at this servile disposition of her brother, that she upbraided him severely for his cowardice and meanness of spirit, degenerating from the courage and bravery of his family, and submitting to a yoke that was never worn by any of her illustrious house, and by that means entailing bondage and slavery upon all his posterity; and pulling the mantle from his shoulders with indignation, she threw it into the fire.

The king of Leinster was moved with this violent and bold remonstrance from his sister, but suppressed his passion at that time and made no

reply; but the next day it happened that Morrough, the son of Bryen, and Conuing, the son of Bunchuain, were playing at tables, (though other writers assert that the confessor of St. Camhgin of Glindaloch was engaged in the game with Morrough,) and the king of Leinster stood by, but as an unfair spectator he advised Conuing to make a point in his tables, which had that effect, that Morrough lost the game. This ungenerous behaviour was so resented by the prince of Ireland, that, among other things delivered in passion, he told the king of Leinster that it was by his advice the Danes lost the battle of Glenn Maithma; which charge occasioned the king of Leinster to reply, that if the Danes were defeated by his advice, he would soon put them in a way to retrieve their loss, and have full revenge upon himself and his father, the king of Ireland. The prince made answer, that these foreigners had been so often chastised by the Irish army, that he stood in no fear from any attempt they could make, though the king of Leinster was at the head of them. Macmordha immediately retired to his chamber, and overcame with reflecting upon the indignity he had received, he refused to eat or drink publicly, as his custom was; and lest the prince of Ireland should find means to seize upon his person, and prevent his return, he rose early the next morning, and left the court full of indignation and desire of revenge, which he resolved to put in execution the first opportunity.

The king of Leinster was soon missing, and Bryen Boiroimhe, considering that he was gone without the ceremony of taking leave, was resolved if possible by fair means to induce him to return; and for that purpose he dispatched a messenger after him to desire he would come back to Ceann Coradh, and receive a present from the king of

Ireland, which he had provided as an acknowledgment for his past services. The messenger overtook the king upon the east side of the river Shannon, near Killaloe; and having delivered his message from his master, Maolmordha in his passion struck him violently thrice upon the head, with a cane which he held in his hand, by which means he fractured his skull. The name of this messenger was Cogaran, who by reason of his wound was obliged to be carried back to Ceann Coradh in a litter: from this unfortunate person, Jobh Cogaran, in the province of Munster, received its name. Upon his return, relating the cruel circumstances of his usage, the household troops desired leave to pursue the king of Leinster, and bring him to answer for this barbarous treatment of the king's messenger, who represented the king; and therefore it reflected upon his majesty's honour, to permit an indignity of this nature to pass unpunished. But the king of Ireland, considering that Maolmordha had received an affront in his palace, against the laws of hospitality, appeased the fury of his guards, and told them he would chastise the insolence of the king of Leinster at his own doors; and so permitted him to make his escape, and to return with safety into his own province.

Immediately upon his arrival the king of Leinster summoned a convention of the principal nobility and estates of his country; and representing the usage he received at the court of Ceann Coradh, and relating the indignity of the action in the most aggravating circumstances, the whole assembly came instantly into a resolution to join the power of the Danes, and to fall upon the king of Ireland; which design was soon after executed in the battle of Clountarffe, as will be particularly mentioned in the course of this history.

It must be observed in this place, that Bryen Boiroimhe, king of Ireland, had the honour of his country so much at heart, that by his authority he expelled all the Danes throughout the island, except such as inhabited the cities of Dublin, Wexford, Waterford, Cork, and Limerick, whom he permitted to remain in the country for the benefit of trade; for these foreigners were a mercantile people, and by importation supplied the kingdom with commodities that served both for pleasure and use, and by this means were a public advantage to the whole nation; the king of Leinster determined to prosecute his design, and for that purpose he despatched his messengers to the king of Denmark, to desire the assistance of auxiliary forces against the king of Ireland, who had erected a tyranny in the island, and used the Danes with great barbarity, and forced them to abandon their possessions in the country. The Danish king complied with his solicitation, and selecting a choice body of his army, consisting of 2,000 men, he placed them under the command of two of his sons, Carolus Cnutus and Andrew, who safely arrived with them at the port of Dublin.

The king of Leinster having received this foreign aid, sent a herald to Bryen Boiroimhe, to challenge him to fight him at Clountarffe:* by this time

* The following beautiful description of the memorable battle of Clontarf, from the annals of Innisfallen, extracted from Gen. Vallancey's Coll. de Rebus Hib. Vol. I. No. IV. p. 525, &c. may not be unacceptable to the reader.

"Brien, hearing of the immense preparations of the Danes and Lagenians, and of the landing of very considerable Danish auxiliaries from Denmark, Norway, Sweden, the Orkney islands, the Islands of Shetland, the Hebrides, the Isle of Mann, the Island of Lewis, the Isle of Sky, Cantire and Cathness, both at and near the city of Dublin, marched at the head of his Memonian forces, joined by the troops of Meath and Conaught,

the king of Ireland had intelligence of the landing of the Danes, which news not only surprised the court of Ceann Coradh, but the whole kingdom was alarmed, as dreading the consequences of a

under the command of their respective kings, Malachy and Teige, son of Cathal, son of Connor, and encamped, as he had done the year before, at Kilmainham, within full view of his enemies. Soon after the encampment of his army, he detached into Leinster a select body of troops, consisting of the flower of his Dal Cassians, and the third part of the Eugenians, under the command of his son Donogh, unperceived by the enemies, charging them to return in two days time, after they had annoyed the Lagenians, and destroyed their country. This expedition, which was designed for causing a diversion, had been approved of by Malachy and all the other princes of Brien's council: but in the mean time the treacherous and ungrateful king of Tara lost no time to send a trusty emissary to the Danish camp, to inform those foreigners of what had happened, entreating them in the most pressing manner to attack Brien the following day, and as an additional encouragement to them, he promised to desert from the monarch in the beginning of the action.

These advantageous offers of the king of Tara were soon accepted of by the Danes and Lagenians, insomuch that they spent the night in preparing for a general action, and presented themselves at the first appearance of day-light before Brien's army on the plain of Clontarf, with colours displayed, and formed into three separate corps or divisions. The first was composed of the Danes of Dublin, under the command of their king Sitricus, assisted by the auxiliaries sent from Sweden, Norway, and Denmark, who were commanded by their generals Carrol and Aneud, the two sons of Euricus, king of Norway, Dolanus and Conmaolus, two famous officers, and Brodar, general of the troops of Denmark; and what was remarkable in those days, 1000 of these auxiliaries had their bodies covered with entire coats of brass. The second division consisted of the insular Danish auxiliaries, under the command of Sitricus, son of Lodar, earl of the Orkney islands, who was an officer of distinguished experience and merit: and the last consisted of the forces of Leinster under the command of Maolmordha, Mac Murchada, principal king of that province, Baodan, son of Duluing, pett, king of the western parts of Leinster, Mac Tuathil, king of Liffe, Mac Brogarvan, king of Ive-Faige, and 1000 Danish troops to support them in the engagement.

war, which had so terrible an aspect, and might be attended with an issue fatal to the peace and liberty of the island. But the heart of Bryen was a stranger to fear, and therefore he accepted of

Brien had no sooner reconnoitred the order of his enemy's battles, than he divided his own troops into three separate columns. The first was composed of the tribe of Dal-Cas, under the particular command of Brien in person, and of his son Morrogh. His four other sons, by name Connor, Flann, Teige, and Donnal, had also a particular share in the command of this corps. The other officers of distinction were Conuing, son of Donnchuan, son of Kennedy; as also Lonargan, Ceiliochar, Fingalach, and Jonnrachtach. Besides the Dal-Cassians, Malachy, king of Tara, with the forces of Meath, formed a part of this division, and was to supply instead of Donogh O Brien and his party; and the whole corps was to attack the first division of the enemies.

The second division of Brien's forces consisted of the Conations under the command of Teige, son of Cathal, son of Connor, principal king of Conaught, Maolruana, son of Heidhne, king of Fiachnach-Aidhne, Kelly, king of Ive-Maine, Flaberty, king of the west of Conaught, and Connor, son of Maolruana, king of Magh-Luirg. And these troops were supported by a strong body of Munster men under the command of Mortagh, son of Corc, king of Musgry-Cuire, Aodh, son of Lochlin, king of Conaught, Donogh, son of Cathal, king of Musgry-Aodha, Donal, son of Dermot, king of Corcobhaiggin, and Eichiaran, son of Donagan, king of Ara. This whole corps was to engage the second division of the enemies, consisting of the insular Danish auxiliaries.

The last division of the king of Ireland's army was composed of the Eugenians and Desians, under the command of Cian, son of Maolnuadh Mac Brain, and Donal, son of Dubhdabhoirean, the two chief kings of Ive Eachach; the other chief officers of note, who fought under them, were Mothla, son of Felan, king of the Desians, Mortogh, son of Anamchadha, king of Ive-Liathain, Scallan, son of Cathal, king of Loch-Leane, Leingioch, son of Duloing, king of Connallgabhra, Cathal, son of Donovan, king of Carbre-Aodhbha, Mac Beathach, king of Kerry-Luachra, Geibhionach, son of Dubhgan, king of Fermoy, Carrol, king of Bile, with some others. This entire corps was supported by a considerable reinforcement of Ultonian troops, under the command of Carrol, principal king of Oirgiall, and Mac Guibhlir, king of Fearmanach, who were to

the challenge, and collected all the force he was able, to repel this formidable conspiracy of natives and foreigners, and reduce the state to its former tranquillity; for this purpose he mustered

supply the place of the absent Eugehians; and they were jointly to attack the third division of the enemy's army, consisting of the forces of Leinster.

While Brien was employed in ranging his army in order of battle, he represented to his troops the indispensable necessity of distinguishing themselves in that action against a foreign enemy, who had been for some ages past, the perpetual oppressors and murderers of their kings, dynasts, and clergy, without shewing the least mercy to sex, character, or age, had so often spoiled and burned, or pillaged their churches, and trampled under foot the most sacred reliques of their saints. And, "I am convinced," says he, "that your valour and conduct will this day put an end to all the sufferings of your dear country, by a total defeat of those sacrilegious and merciless tyrants. And what proves providential in our favour is, that we shall take full revenge of them for their constant acts of treachery, and for the profanation of so many churches this Friday in Holy-week, on which Jesus Christ had suffered an ignominious death for our redemption, who will undoubtedly be present with us, as a just avenger of his holy religion and laws." Saying these last words, he shewed them the crucifix, which he held in his left hand, and his sword in his right, intimating thereby that he was willing to sacrifice his own life in the assertion of so just, so honourable a cause.

After these words, he ordered the different corps of his army to fall upon the enemies with sword in hand, when to his great surprise, Malachy and the forces of Meath deserted their post, and retired with precipitation from the field of battle. This act of treachery and ingratitude, in so considerable an ally as Malachy, at the first setting out of the action, animated the Danes of the first division to such a degree, that the first attacks of their cuirassiers were almost insupportable; yet Brien and his corps, far from being daunted, maintained their ground with great firmness and intrepidity, redoubling their courage upon seeing their tribe of Dal-Cas all alone, and without the mixture of any other troops to share in the glory of their exploits; now it was, that a general and obstinate fight began between the different corps of both armies, which lasted from soon after the rising of the sun till late in the evening, at the expense of much blood on both sides. The Danes and Lagehians, after the loss of most of their commanders and troops,

the provincial troops of Munster and Conacht, which consisted of a number of martial clans, among whom were the posterity of Fiachadh Muilleanthan with all their dependents. The posterity

gave ground and fled for shelter to Dublin and to their ships; but were so closely pursued by the victors, that very few of them arrived at their places of refuge. The Irish in this deroute of the Danes had the woful misfortune to lose their famous monarch Brien, who, after having shewn prodigies of valour as well as of military skill in the general command of his army during the whole action, pursued the enemies at the head of his corps, where he was slain by Brodar, general of the auxiliaries from Denmark, by a stroke of a battle-axe; but Brien at the same time gave him a thrust of his sword, of which that Dane immediately expired.

Brien's eldest son Morrogh, at the age of 63 years, did wonders in this action, and slew several Danish officers of distinction, among whom were Carrol and Anrud, the two sons of the king of Norway, as also Connaot, another famous commander. He in like manner slew Sitricus, son of Lodar or Lotharius, earl of the Orkney islands, and chief commander of the insular Danes, by dividing his body into two equal parts through his helmet and coat of brass, with a single blow of his military axe. For when his father Brien had observed that Danish commanders make a great carnage of the Eugenians in the heat of the battle, he commanded his son Morrogh to hasten and go to meet him, charging him to check his proceedings if possible. Morrogh soon obeyed this order, and despatched the Dane in the manner now described, and then returned without delay to his father's corps, at the head of which he performed great exploits, and continued to press the enemies with such irresistible fury and strength, that his right hand was entirely mangled from the repetition of his blows. After this disability of his hand, the Norwegian prince Anrud above-mentioned, made towards him with sword in hand; Morrogh endeavoured to parry his passes, and then taking fast hold of him with his left hand, he lifted him above ground, and shook him quite out of his coat of brass; then prostrating him, he leaned upon his sword with his breast, and pierced it through Anrud's body. The Norwegian, in the meantime, drew Morrogh's knife or scimeter from his belt, and gave him a mortal wound, of which he soon expired, after having made his confession and received the holy communion of the body of Christ. Such was the point of honour and way of fighting between the princes and chief commanders of all engaged armies in those days, as well as in the heroic ages of

of Conmac Cas rose in defence of their country, which were branched out into several families, Jobh Bloith, Jobh Caisin, Clann Aongusa, Cin-anthrach, Cinneal Fiallha, and Clan Eachach,

the Romans and Greeks, witness the personal engagement of Aeneas and Turnus; they generally encountered each other of both sides, hand to hand, during the heat of the action. An ill-judged practice, unless it was their established discipline and maxim at the same time to have appointed lieutenants, who should supply their places in the general command and direction of the action during those personal engagements with each other.

Besides the Danish commanders slain by Morrogh, there also fell in the first division of the enemy, Dolatus, an officer of note, Dubhgall, son of Aulavus, and Giella Curain, son of Gluniaran, two of the principal Danes of Dublin, together with the greatest part of their troops. The Eugenians made a great carnage upon the auxiliaries of the islands, and slew almost all their officers and men. Maolmuiridha, principal king of Leinster, Mse Tuathal, son of Gaire, a Lagenian prince of great valour, Mac Brogabhan, king of Ive-Frídge, and most of the nobility of Leinster, lay stretched on the plain. And the attention to slaughter alone was so great, that the victors, pursuant to the orders of Brien, did not lose time in making prisoners of war, but put all enemies to the sword without distinction. This account of the battle of Clontarf, which is inserted in my copy of the annals of Innisfallen, makes the number of the slain on the part of the Danes and Lagenians to amount to 28,800 men, that is to say, 4000 of the Danes of Dublin and Ireland, 6,700 of the auxiliary Danes, and 3,100 of the forces of Leinster. The Chronicon Scotorum, which gives but a very short sketch of this battle, still gives us a very good idea of the obstinacy with which it was fought, by saying, "that the like battle, or any equal to it, had not been fought in Ireland for many ages." But the account that chronicle gives of the number of Danes slain in this battle, falls short of the above computation, as it positively mentions, "that there were in all but 4000 Danes killed; among whom were 1000 brass-coated combatants," and is quite silent concerning the loss of the Lagenians. According to the account inserted in the Innisfallen annals, there were 4000 of Brien's forces killed during the engagement, and many wounded; but the Chronicon Scotorum gives no further account of it than that the loss of Brien was very considerable.

Besides our renowned monarch Brien Boirvinnhe, and his illustrious son Morrogh, with his son Turlogh, a youth of fifteen years, there were several other Irish commanders of distinction

with Ceallach, son of Dubhgin, Clán Cailleam, Meanmain, the son of Assiodha, son of Sioda, son of Maolchuithe, Cineal Fearmach, with Maolmeadha, son of Baodan. There came likewise to the support of public liberty the sons of Kennedy, son of Lotcan, whose names were Dunchuain, Eichiariunn, Anluan, Lachtna, Cosgrach, Lorcán Searachan, Ogan, Maolruadhra, and Aingidh; Morrough, the prince of Ireland, was resolved to distinguish himself in this expedition, and took with him his son Turlough and his five

killed by the enemy; of whom the most remarkable were Conaing, son of Dunchuan, Brien's brother's son, Mothla, son of Donal, son of Felan, king of Deisies, Eocha, son of Dunuidhe, Nial, son of Cúim, and Cuddla, son of Cinidha, who were all three Brien's most intimate favourites and his aides-de-camp in the battle. Teige, son of Kelly, king of Ives-Maine; Maolruama, son of Heidhin, king of Aidhne, Gebhionach, son of Dubhgan, king of Farnghy-Feips, Mac Beothach, son of Muiredhach Claon, king of Kerry-Luachra, Donal, son of Dermot, king of Corcabhasgin, Scanlan, son of Cathal, king of Lough-Leane, Donal, son of Eimhin, son of Caine, with many other princes and heads of tribes, who are too tedious to be enumerated.

After the victory had been thus gloriously obtained by the Momonian and Conatian forces, Teige-son of Brien, and Cian, son of Maolmuadh, conveyed such of the wounded as were not judged incurable to the camp at Kilmainham, and applied medicaments and remedies to their wounds. As soon as the monks of Sord had heard of Brien's death, they came directly to the camp, and took the bodies of Brien and his son to Sord, and afterwards bore them to the religious house of St. Kieran at Duleek, and those conveyed them to Louth, to which place Maolmuire, or Mariann, son of Bochadh, archbishop of Armagh, accompanied by his clergy, came for the bodies, and conveyed them in great solemnity to the cathedral church, where they offered masses for the repose of their souls, and continued their sacrifices, prayers, and watchings over the bodies for twelve days and nights without intermission. After which the body of Brien was solemnly interred in a monument of brown marble, at the north side of the cathedral church, and the bodies of Morrough and his son Turlough, and of Conaing, son of Dunchuan, were interred in another tomb at the south side of the same church."

brothers, Teige, Donough, Daniel, Connor, and Flann. The sons of Dunchuain, the son of Kennedy, voluntarily offered their service to the king of Ireland; their names were Lonargan, Ceilliochair, Kennedy, Fiangelach and Jonnrachtach, and Dubhgin, son of Eochaidh and Beolan, appeared at the head of their friends, relations and dependents, to fight for the common cause against the king of Leinster, who conspired with a foreign power to bring slavery upon his country. The king of Ireland was supported likewise by the assistance of Teige, the son of Morrough O Kelly, king of O Maine, who had raised a strong body of men out of the province of Conacht, and appeared at the head of them; and this gave encouragement to Maolruadhna na Paidre O Heon, the prince of Aidhne, with many others of the first quality and interest in their country, to gather what strength they were able, which amounted to a considerable number, because of their near relation to Bryen Boiromhe, whose mother was a princess of that province. Maolseachluin, the deposed king of Ireland, mustered all his forces in the country of Meath, and joined the whole body of the Irish army; with these auxiliaries Bryen Boiromhe began to march, and directed his course to the plains of Magh Nealta, where he found the king of Leinster and the Danish forces expecting his arrival. Morrough O Bryen was appointed general of the Momonians and the troops of Conacht; but Maolseachluin, king of Meath, drew off his men from the Irish army, and refused to be concerned in the engagement; for he thought to be revenged upon Bryen, who had robbed him of the crown of Ireland, and supposed that by his desertion at so nice a conjuncture, he should infuse a terror into the rest of the troops, and occasion the defeat of the whole army; he

therefore drew off with the forces of his country, and planted himself at a convenient distance in expectation of the event.

And now both armies being drawn up in order of battle, the sign was given, and the charge began dreadfully on both sides. The conduct of the officers, and the bravery of the soldiers, at first seemed equal; there was no breaking of ranks, for every man stood immoveable in his post till he fell, and was supported with the same courage by those behind him. In this manner the fight continued doubtful and terrible, and victory for some time hovered in suspense over both armies, but at last, after great slaughter, and a most bloody contest, declared for the king of Ireland; for the Danes could not stand the shock, but were disordered, and a general rout soon followed; the forces of Leinster were so terrified by the flight of their auxiliaries, that the defeat became universal, and the Irish following their blow, and animated by a prospect of victory, drove the enemy out of the field. In this engagement, which concluded with the loss of many brave persons, fell the generals of the Danes, Carolus Cnutus, and Andrew, the sons of the king of Denmark, whose death was attended by the chiefest foreigners who inhabited the city of Dublin, of whom 4000 were slain in the first charge. The unfortunate king of Leinster, whose passion and inadvertency was the first occasion of the war, did not survive the action of that day, and the principal nobility and gentry of his province accompanied him as a retinue into the other world; the number of the Leinster forces that were slain amounted to 3,700. Nor was the success of the victors obtained without great slaughter of persons of the first quality and distinction, among whom fell Morrough O Bryen, and the greatest part of the nobility of the two

provinces of Munster and Conacht, whose loss was followed by 4000 of the Irish army who perished in the action. The Danes were the greatest sufferers in this battle, but their loss was in some measure recompensed by the death of Bryen Boi-roimhe, whom they slew in their retreat, for a body of these foreigners in their flight chanced to pass by the royal pavilion of the king, which when they understood, they entered under the leading of Bruadar, who was captain of those runaways, and finding the king of Ireland, they drew upon him and slew him; but the death of this monarch was soon revenged by the Irish guards, who coming into the tent, and seeing the king dead upon the ground, fell upon Bruadar and his cowardly Danes, and cut them all to pieces.

It may not be improper in this place to insert a list of the principal of the Irish army who were slain in this engagement, which upon the best survey stand as follows: Turlough, the son of Morrough, son of Bryen, king of Ireland; Conuing, the son of Dunchuain, son of Kennedy; Mothla, the son of Daniel, son of Faolan, king of Deiste, in the province of Munster; Eóchaidh, the son of Dunadhiaigh, king of Clari Sganlan; Nial O Cuin, and Cudoiláig, the son of Kennedy; Teige, the son of Morrough O Kelly, king of O Maine; Geibhionach, the son of Dubhagin, king of Fear-mioys; Maolruadhtra na Paidre O Heyn, king of Aidhme; Mac Beathaig, the son of Muireadhach, heir apparent in the succession to the kingdom of Kerry Euchra; Daniel Mac Dermott, king of Corca Baisgin; Scanlan, the son of Cathall, king of Eogantacht Lochá Lein; Daniel, the son of Eimhin, son of Caimaig; Mórna Muireadhach, surnamed the Great, of the kingdom of Scotland, with many more of the

gentry of the island, whose names are not transmitted, who fell in this memorable battle. This action happened in the year of our redemption 1094, upon Good Friday, as the lines of a poem particularly mention in this manner :

The most renowned Bryen Beiroimbe,
Was slain one thousand four-and-thirty years
After the birth of Christ.

This monarch lived to a venerable old age, and lost his life in this engagement, after he had lived eighty-eight years. This computation is recorded in the same poem in the verses subjoined :

In the most dreadful fight of Cleuntarffe
Was slain the valiant monarch of the island,
After a life of eighty-and-eight years.

The Irish army having obtained this signal victory, though with the loss of the most eminent officers and the principal nobility of the island, determined to break up and return home. Accordingly they began their march, and the tribe of Dailgais, and the posterity of Fiachadh Muilleathan happened to take the same rout, and came together as far as Mullach Maistean. Here the family of Fiachadh Muilleathan resolved to separate from the other tribe, who were under the conduct of Donough, the son of Bryen ; but before they parted they agreed to send a messenger to Donough, to demand his submission, and that he would relinquish his pretensions to the crown of Munster, which by ancient contract was to be alternately governed by both tribes ; they insisted farther, that he should send hostages as a security for his obedience, for his father and uncle received hostages from them ; and now they resolved to vindicate their right, and to settle the succession

in the ancient channel, as formerly stipulated between the two families. Donough was surprised at this message, and returned for an answer, that the submission they paid to his father and uncle was involuntary, and extorted from them by force, for the whole nation was compelled by arms into subjection, and to deliver hostages; and replied farther, that they durst not be so insolent in their demands, if they had not taken advantage of his misfortunes; and that if the brave tribe of the Dailgais had not suffered so deeply in the last battle, he would, instead of giving up hostages, chastise them into obedience, and oblige them to give sufficient security for their future conduct and submission. The forces of Desmond receiving this answer, determined to fall upon Donough unprepared as he was, and immediately stood to their arms. The tribe of the Dailgais, perceiving that they were in instant danger of being set upon, commanded that their sick and wounded, who were unfit for action, should be disposed of in a strong garrison that was on the top of Mullach Mairsteann, and that the third part of the sound forces should be left to guard and secure them from any attempts of the enemy, and the remaining body should engage the Desmonian army, though superior in number; for the tribe of the Dailgais, after this deduction, amounted to no more than 1000 compleat men, and the enemy were full 3000.

But the wounded and sick resolved not to be separated from their companions, and charmed with the bravery of their general, agreed, notwithstanding the anguish of their wounds, to share in the common event and abide the issue of a battle. Accordingly they refused to be put into garrison, and seizing their weapons, and stopping their wounds with moss, they prepared for the fight.

This surprising courage of the Dailgais so astonished the Desmonian army, that they desisted from their pretensions, withdrew their forces, and continued their march homewards; the Dailgais likewise directed their course towards Athy, which stands upon the bank of the river Barrow, and refreshed themselves with drinking of that stream.

But this illustrious tribe met with new difficulties in their return, for Donough Mac Giolla Patrick, king of Ossery, having raised a considerable army of his own subjects and the people of Leinster, resolved to hinder the march of the Dailgais, and oppose their journey through any part of his territories; for this purpose he sent out scouts and spies to attend the motions of this tribe, and to bring him intelligence of every day's march, since they began their journey from the battle of Clountarffe. The king of Ossery had conceived an invincible hatred against the Dailgais, because Bryen Boiroirphe had made his father prisoner, and killed many of his subjects; and therefore he thought that it was seasonable for him to take revenge for the indignities his father had received, which he proposed to accomplish by harassing the Dailgais, and cutting them off in their return; but before he begun hostilities he sent a messenger to Donough, the general of that tribe, to Athy, where he was encamped, to demand hostages from him, as security that he would not commit any outrages in passing through his country, or if he refused, the king of Ossery would oppose his march and prevent his return; Donough received this insolent demand with scorn and indignation, and instead of complying, returned for an answer, that he was amazed at the baseness of the king of Ossery, for taking advantage of the distress of his army; but notwithstanding his men were fatigued by their long journey, he would decide the dispute with

him in a pitched battle, and give him ample satisfaction; and told the messenger withal, that it was the greatest misfortune of his whole life to be insulted by Mac Gjolla Patrick, whom he ever despised as below his notice; but now his circumstances were so changed as to put him under the contempt of a cowardly prince, who had the insolence to demand hostages, or to challenge him into the field, where he did not doubt to make him feel the force of his arms, and of his courageous followers, who were justly esteemed invincible. The messenger, instead of returning the answer, presumed to dissuade Donough from his design of fighting; and insisted that his men were in no capacity to engage with the forces of his master, whose army was fresh and in good heart, and seemed impatient to enter into the field. But Donough replied with his usual majesty, that if the law of nations had not secured him from ill treatment, he would instantly cut his tongue out for his insolence, and ordered him out of his presence, with this injunction, to tell his master that he would meet him and his subjects of Ossery in the field, if he had but one man to stand by him.

With this answer the messenger returned, and Donough drew up his men in order of battle. His sick and wounded he designed to commit to the charge of one third part of his army, and with the rest he resolved to engage the enemy; but the wounded soldiers, who were lying upon the ground, immediately started up, and by the violence of the motion bursting open their wounds, they desired their general not to leave them behind, but suffer them to have a part in the action; and stopping their wounds a second time with moss, they laid hold of their weapons, and took their places in the ranks, resolved to assist their

companions, and come off with victory or bravely die in the attempt. But most of them were so much reduced by loss of blood, that they could not stand upon their legs; and to remedy this misfortune, they desired the general that a number of stakes should be cut in the neighbouring wood, and driven into the ground. Every wounded soldier was to be tied fast to one of these piles, and then to be placed regularly between two sound men, which would have that effect, that their sound companions would be ashamed to fly, and abandon them in that helpless condition to the fury of the enemy; and therefore it would sharpen their courage to reflect that nothing but victory could secure the lives of their distressed friends, who would be cut off to a man, if they were not relieved by the bravery of their fellow-soldiers. This proposal was put in execution, to the great surprise of the enemy, who judged they had nothing to expect but death or victory.

The army of Leinster and Ossery, under the command of Mac Giolla Patrick, were astonished at the resolution of that martial tribe, who were under arms expecting the sign of battle. They positively refused to fight, and told the king in a mutinous manner, that nothing but a defeat was to be expected from the bravery of the Dailgais; that the wounded were as eager to engage as the sound, and therefore they would not run wilfully into the jaws of lions, who would inevitably tear them to pieces. Mac Giolla Patrick was ashamed, after he had given the challenge, to retire without fighting, and upbraiding his army with fear and cowardice, insisted that they had the advantage of numbers, that the enemy had but a handful of men, worn out with grievous wounds and long marches, and that the first charge must give them victory. But the courage of the Dailgais, and

their unexpected resolution, had impressed such a terror upon the army of Leinster, that they absolutely refused to engage with such desperate enemies; and the king fearing a general mutiny and defection, was obliged to give over his design, and content himself with falling upon the Dailgais, and by constant skirmishes and stratagems of war, to cut them off in their retreat; and this method was so successfully executed, that he annoyed the Dailgais, and destroyed more of their men than he could possibly have done in a pitched battle. The conduct and experience of Donough was remarkable in making good his retreat, and securing his men against the sudden attacks of the enemy; but notwithstanding all his diligence and caution, he brought back into his own country no more of that valiant tribe than 850; for a great number perished in the battle of Clountarffe, and 150 were cut off in their return by Mac Giolla Patrick, king of Ossery.

The memorable battle of Clountarffe makes such a figure in the Irish history, that it may not be improper, over and above what has been said, to take notice of a particular description of that fight that was sent to Clan Colman, by Maol-seachluinn, the son of Daniel, king of Meath, a month after the engagement. "I never," says he, "beheld with my eyes nor read in history an account of a sharper or bloodier fight than this memorable action; nor if an angel from heaven would descend and relate the circumstances of it, could you without difficulty be induced to give credit to it: I withdrew with the troops under my command, and was no otherwise concerned than as a spectator, and stood at no greater distance than the breadth of a fallow field and a ditch. When both the powerful armies engaged, and grappled in close fight, it

“ was dreadful to behold how the swords glittered over their heads, being struck by the rays of the sun, which gave them an appearance of a numerous flock of white sea-gulls flying in the air; the strokes were so mighty, and the fury of the combatants so terrible, that great quantities of hair torn or cut off from their heads by their sharp weapons, was driven far off by the wind, and their spears and battle-axes were so encumbered with hair cemented together with clotted blood, that it was scarce possible to clean or bring them to their former brightness.”

It was observed before that Maolseachluin, with his forces raised out of the country of Meath, though he joined the army of Bryen Boiroimhe, as if he designed to fight in defence of his cause, yet when he came to the field of battle, was so influenced by the Danes that he withdrew, and at a distance was a spectator of the fight. Nor did Cineal Eogain, though he offered his assistance to the king of Ireland, bear a part in the action of that day; for that monarch had such confidence in his own personal courage, and the bravery of his army, that he told them, since he had fought so many battles, and obtained so many victories, without their auxiliary troops, he would not lay himself under an obligation at present, but would take the success or the defeat of that day wholly upon himself.

Maolseachluin again recovered the crown of Ireland, and was the succeeding monarch after the death of Bryen Boiroimhe, who was slain in the battle of Clountarffe, and governed the island nine years, though some authors place ten years to his second reign. This prince, in conjunction with O Neill and O Maoldoruig, led a formidable army to the city of Dublin, which he surprised, and after it was plundered

by the soldiers, he set it on fire. The Danish inhabitants of that city, who escaped the battle of Clountarffe, and were dispossessed of their houses, united in a body and marched to Jobh Cinnsealach, which they rifled and burned to the ground; in this expedition they ravaged the country with fire and sword, killed multitudes of the people, and carried off many prisoners. Soon after Maolseachluin entered the province of Ulster in a hostile manner, and when he had plundered the country he made slaves of the inhabitants. Near the same time, Donagan, king of Leinster, with many of his principal nobility, were barbarously murdered in the palace of Teige O Ryan, king of Ondrona, by Donough Mac Giolla Patrick. About this time died the celebrated Mac Liag, who was the most eminent poet in the whole island. Maolseachluin not long after led his army into the country of Ossery, and killed Dungal Mac Giolla Patrick Mac Donough, and a great number of his subjects, and such as escaped the slaughter were made prisoners. There is a tradition, but upon what authority is uncertain, that this Irish monarch laid the foundation of St. Mary's abbey, in the city of Dublin, in the year of our redemption 1,045; but of this we are assured, that in his last reign he followed the example of his predecessor, the great Bryen Boiroimhe, and he was a prince of exemplary goodness and devotion in the latter part of his life. He repaired decayed churches and monasteries, and re-established the public schools that were destroyed by the civil wars and brought to ruin; and it is asserted with great truth, in the annals of his reign, that he maintained 300 poor scholars at his own expense.

In the reign of Maolseachluin it was, that Sitric, the son of Humphry, struck out the eyes of Bran, the son of Maolmoldha, son of Murchada, in the

city of Dublin, after he had governed the province of Leinster for two years. The Danes who inhabited Dublin, under Sitric, plundered Ceananus in a cruel manner, killed multitudes of people, and forced many more into slavery. About this time Ugaire, the son of Dunlaing, who was king of Leinster for three years, encountered the Danes of Dublin, and overthrew them in a pitched battle. Soon after this defeat, Sitric, the son of Jomhair, who was governor of the Danes of Waterford, was killed by the king of Ossery; nor did Maolseachluin long survive, for he died at Cro Inis Locha Hainninn. After the decease of this prince, some of the chronicles of the island give an account of many monarchs in succession to the throne of Ireland; but it is a more probable opinion, that from the death of this king till the English arrived, there was no absolute monarch of the country, though there were several who assumed to themselves the names of kings. The island was governed afterwards by petty princes, as may be collected from the testimony of a poet, who has these lines:

After the death of Maolseachluin,
The famous son of Daniel, son of Denough,
There was no monarch on the Irish throne.

A. D. 1048. Denough, the son of Bryen Boiroimhe, succeeded Maolseachluin in the government of Leath Modha, and had likewise under his command the greatest part of the Irish dominions. This prince enjoyed a long reign of fifty years, as Florence Mac Carty asserts in his general history of Ireland, which computation is supported by the authority of other chronicles, which allow him the same time. Some writers contradict this opinion, and place the reign of this

prince to no more than twelve years; but the account of Florence Mac Carty deserves the preference, for he agrees with the number of years which passed from the death of Bryen Boi-roimhe till the first arrival of the English, and therefore the last computation dissenting from that number is not to be believed or allowed of.

About this time it was that Harolt Conan, by others called Harott Coran, fled for refuge into Ireland, where he received honourable support and protection, becoming his grandeur and high quality. Many memorable transactions happened in the reign of Donough, king of Ireland. In his time Humphry, the son of Sitric, who was commander of the Danes throughout the island, was taken prisoner by Mahon O Riagan, king of Breag, and was obliged to purchase his freedom at no less an expense than 200 cows and twenty horses. In the year of our redemption 1073, Flathbheartach, or Flaharty O Neill, undertook a pilgrimage to Rome, which he accomplished: soon after Teige O Lorcain, king of Cinsealach, departed the present life, at Glen da Loch; and about the same time died Gormflaith, the daughter of Morrough Mac Flinn, king of Leinster, who was mother to Sitric, the son of Humphry, commander of the Danes in Ireland. This lady was likewise the mother of Donough, the son of Bryen Boi-roimhe. Near this time Arthurcileach O Rourke, king of Breifne, committed great ravages, and plundered the church of Cluain Feartha Breanon, but was chastised the same day for this sacrilegious action by Donough, king of Ireland, who slew him, and destroyed most of his army. The city of Waterford was pillaged and ruined by Diarmuid Mac Maol Nambo, who, after he had secured the plunder, set the town on fire, and burned it to the ground. This Diarmuid was at the same time

king of Leinster. Cluain Mac Nois was soon after miserably spoiled, and afterwards burned by the people of Conmacine; but their barbarity was sorely punished by the hand of God, who sent a pestilential distemper among them, which occasioned a great mortality, and the infection reached their cattle and carried off whole droves. In the reign of this Irish prince, Carthach, the son of Justin, king of Eoganacht Cashel, was burned to death, with many persons of the first quality, in a house that was set on fire by Mac Lonargain, the son of Dunchuain. Soon after this accident, Donough, the son of Bryen Boi-roimhe, was deposed from his government by the states of the kingdom, because he was concerned in the murder of Teige, a prince of great hopes, who was his elder brother. After his expulsion from the throne he was contented to lead a private life, and resolved to spend the remaining part of his days in piety and exercises of devotion; and for that purpose he undertook a religious pilgrimage to Rome, where he died, and was buried in St. Stephen's abbey.

There are some at this day, who assert that the families of the Powers, the Plunkets, and Eustaces, are descended lineally from the posterity of this Donough, son of Bryen Boi-roimhe; but I could never find any authority to justify this opinion, either in prose or verse, excepting the composition of a modern poet of a late age, called Maolin Mac Bruadeadha, in a poem which begins with these words, Cuirfiod cumaoín ar chlointail. It must be observed in this place, that the foundation of this opinion depends upon an idle fictitious story, of no truth or probability, concerning what happened to this Donough after he arrived at Rome. The legend says, that this prince, when he came to that city, got access to

a lady, who was the daughter of an emperor, whom he enjoyed, and became the father of a son; and from this son, it seems, descended the three families above-mentioned. But in opposition to this story it must be considered, that Donough was four score and eight years age before he undertook that pilgrimage; and it is perfectly incredible, that a young princess could be disposed to receive into her arms a pilgrim of so advanced years; neither is it to be supposed that if the lady were inclined, Donough, who came thither for devotion, would commit such wickedness, or gratify her desires upon the most importunate solicitation; and these reasons, I presume, are sufficient to destroy the pretensions of these three families, since it is morally impossible that Donough should have a son at Rome by an emperor's daughter, from whom they value themselves for being descended. And as an unanswerable testimony upon this occasion, it must be observed that the book called Leabhar Andala, that was transcribed out of the book of Mac Eogan, about 400 years ago, as near as can be computed, asserts positively that Donough, the son of Bryen Boiroimhe, after he had finished his pilgrimage at Rome, took the religious habit in St. Stephen's abbey, where he spent the remaining part of his life in piety and exercises of devotion. Besides it appears evidently to any one, who peruses the chronicles of Ireland which are written by English authors, that upon the first arrival of the English in that country, Robert le Poer was among the first that landed in the island, from whom the families of the Powers and Eustaces originally sprung; as for the family of the Plunkets the same writers assert, that they are originally of foreign extraction, and descended from the Danes, and therefore have no claim to a

descent from the ancient Irish, and by consequence not from Donough, the son of Bryen Boi-roimhe, king of Ireland.

A. D. Turlough was the succeeding monarch.
1098. He was the son of Teige, son of Bryen Boi-roimhe, and governed the province of Munster, and the greatest part of the island, for the space of twelve years. The mother of this prince was Morling, the daughter of Giolla Bride, king of Cineal Fiachadh and Fear Ceall. Many transactions of importance happened in the reign of this king; Connor, the son of Maolseachlun, son of Floin, was inhumanly murdered by his own brother, whose name was Morough; Connor was at that time king of Meath, and his head was seized by force by Turlough, and removed from Cluain Mac Nois to Ceann Coradh, in order to be interred upon the Friday before Easter; but the day after the head was miraculously conveyed back to Cluain Mac Nois, (which is scarce credible), by the prayers of the pious Ciaran.

In the reign of Turlough, William Rufus, king of England, had occasion for timber to build the roof of Westminster-hall; this was about the year of our redemption 1099; and not contented with the wood that grew in his own dominions, he sent a messenger to the king of Ireland, to desire leave to be furnished out of his country with a quantity sufficient for the work. In the preceding year a bishop, whose name was Malchus, was consecrated by Anselm, archbishop of Canterbury. About this time died Dearbh-forguill, the daughter of Teige Mac Giolla Patrick, that was married to Turlough, king of Ireland; and he did not long survive, but was soon after removed to another life.

A. D. 1110. Mortough may be properly said to succeed to the crown of Ireland. He was the son of Teige, the son of Bryen Boiroimhe, and was king of Leath Modha and the principal part of the island, and sat upon the throne for twenty years. The mother of this prince was Ceallrach, the daughter of Ui Eine, who also had another son called Roger O Connor. Mortough was a prince of great virtue and exemplary piety; it was he who bestowed Cashel upon the clergy, as a testimony of his munificence and divine charity, in the first year of his reign, and confirmed it to them in the year of our redemption 1111.

This monarch summoned a general assembly of all the nobility and clergy of his kingdom, and ordered them by his royal summons to meet him at a place called Fiadh Mac Naongusa. The clergy of the island, who appeared in that convention, consisted of the persons following: Maolmuire O Dunain, archbishop of the province of Munster, Cealach Mac Hugh, the convert of St. Patrick, and vicar-general to the primate of Armagh, eight other bishops of inferior diocesses, 360 priests and priors, 140 deacons, many other religious persons of all orders. In this convention were many wholesome laws and regulations established, not only for the government of the clergy, but of the laity likewise, throughout the kingdom: soon after Maolmuire O Dunain, archbishop of the province of Munster, was translated to a better life.

Another general convention was summoned in the reign of Mortough, in the year of our redemption 1115, by Giolla Easbuig, bishop of Limerick, who was then legate of Ireland, and the first person in authority over the whole assembly. The old book of Cluain Aidnach, in Leix, gives a particular account of this synodical meeting, and

records the principal transactions that were debated and agreed upon in that assembly. This treatise relates, that in that convocation it was ordained that there should be twelve episcopal sees fixed in Leath Modha, which contained the southern half of the island; and that the same number of bishops should be appointed in Leath Cuinn, which included the northern half: it was agreed likewise that two bishops should be settled in the country of Meath. In this convention the revenue of the clergy and the church lands were confirmed to the several bishops of the islands, for their maintenance and support of the episcopal character, which lands were to be exempted from tribute and chief-rents and other public contributions, and so remain in that state of freedom and independency for ever. At this time the boundaries of all the diocesses in the island were distinctly laid out; and it was established, that in the division of Leath Cuinn there should be twelve bishops besides the primate, five being fixed in the province of Ulster, five in the province of Conacht, and two in the country of Meath, which make up the whole number. The primate had the government of Ardmach, and exercised a spiritual jurisdiction over the whole kingdom, over Clochar, Ardsratha, Derry, Goinire, and Dun da Leath Glass.

The seats of residence for the bishops of Meath were Damhliag and Cluain Joraird. The bishops in the province of Conacht resided at Tuam Ra Gualann, Cluain Frearta, Brenoian, Conga, Killala, and Ard Carna. The palaces of the bishops in Munster were, Cashel, where the archbishop of Leath Modha resided, Lismore or Waterford, Cork, Rathmoigh, Deisgirt, Limerick, Killaloe, and Emloch Jobhair; these seven seats were appointed for the bishops of Munster in that convention. In the province of Leinster were ordained

five sees, viz. Killenillin, Laghlin, Kildare, Glencada Loch, and Wexford, otherwise called Faarna; which five sees being added to the seven in the province of Munster above-mentioned, make up the number of twelve, ordained in the division of the island distinguished by the name of Leath Modha. The reason why the see of Dublin is not taken notice of in this place is, because the bishop of that diocess generally received his consecration from the hands of the archbishop of Canterbury, in England. Hanmer, the historian, very unjustly asserts in his chronicle, that the clergy of Ireland were under the spiritual jurisdiction of the archbishop of Canterbury, from the time of Augustine the monk till the reign of king Henry II; but he brings no evidence to confirm this opinion, nor is it possible for him to prove that the Irish clergy in general throughout the kingdom paid obedience to any of the prelates of Canterbury, except Lanfranc, Randolph, and Anselm; nor at that time did the clergy in general throughout the kingdom pay obedience to these archbishops, but only such as lived in Dublin, Waterford, and Limerick, that originally descended from the Danes, or else were of the Norman race, who were derived from the same extraction. And as a testimony not to be denied upon this occasion, I appeal to the writings of that prodigy of learning and industry, archbishop Usher, who asserts the same upon good authority, and confutes this English historian beyond a possibility of reply. It appears therefore evidently, that the number of bishops in the province of Munster were six, and that six likewise were appointed over the province of Leinster, and all of them were under the spiritual power of the archbishop of Cashel, as archprelate of Leath Modha, in imitation of the form of government established in the state, of which

whoever pleases may be fully informed, by turning back to the reign of Laogaire, king of Ireland.

This Irish synod, called the convocation of Rath Breasail, determined the boundaries of several diocesses, and fixed them in the manner following: the diocess of the bishop of Ardmach extended from Sliabh or Mount Breag to Cuill Cianachta; and from Biorr to Abhaimmore. The diocess of the bishop of Clechair extended from Abhaimmore to Gabhail Liuin, and from Sliabh or Mount Biatha to Mount Larga. The diocess of Ard Sreatha extended from Mount Larga to Carn Glas, and from Loch Craoi to Binn Fiobhne. The diocess of the bishop of Derry extended from Easruadh to Sruth Broin, and from thence to Carn Glas. The diocess of the bishop of Cuinire extended from Binn Fiobhne to Torbuirg, and from port Murbuilg to Hollarbay and to Cuan Snamha Haighne, and from Glein Riogh to Colbha Gearmann. The diocess of the bishop of Dun da Leath Glas is not laid out in the journal of this convention. The diocess of the bishop of Damhliag extended from Mount Breag to Carn Dun Cuair, and from Lochan na Hih-rime eastwards to the sea. The diocess of Cluain Hioraird extended from Clochan eastwards to the Shannon, and from Vir Coilte to Cluain Conaire. The diocess of Cluain Fearta extended from the Shannon to Buirion, and from Eachtighe to Suca. The diocess of Tuam extended from Suca to Ard Carna, and from Athan Tearmon to the Shannon. The diocess of Conga extended from Abhain O Broin in the north to Neimhthain, and from Athan Tearmon westwards to Killala. The diocess of Killala extended from Neimhthin to Easruadh, and from Cill Ard Bille to Srathan Fearainn. The diocess of Ard Carna extended from Ard

Carna to Slabh an Jarain, and from Geis Corrain to Huircuilen. If the clergy of the province of Conacht will allow of these boundaries, it will be a satisfaction to me; but it must be granted that there were but five bishopricks in that province.

The diocess of the archbishop of Cashel extended from Mount EibMinne to the river Suir, and from Gnabh Coill by Tipperary to Grein Airbia; that is to Cross Grein westwards. The diocess of Eishmore or Waterford extended from Milendbach upon the bank of the river Barrow to the meeting of the three streams of Cork, and from the river Suir southwards to the sea. The diocess of Cork extended from Cork to Carn Uí Nuill, and from the Black water southwards to the sea. The diocess of Rath Malge Deisgirt extended from Baor Beaira to Gein Measa; and from Feil to Dairbhre. The diocess of Killaloe extended from Slighe Dala to Leath Chugcailion, and from Mount Bachtighie to Mount Uidhe an Ríogh, and from thence to Mount or Glean Clóin. The diocess of Limerick extended from Madrean westwards to Arth an Coimeiríodh, and to each Guit, and to Lathach Mór, and from Aidhne westwards and Ard Patrick southwards, and Beal-lach Feabhrat and Tullach inbhair, Feil and Fairbeart westwards, and Climbhe in Thannas Cross in Mount Uidhe an Ríogh, and Dubh Abhainn. The journal of that convention adds this sanction in this place, "whoever exceeds these boundaries acts contrary to the will of God, and the intention of St. Peter and St. Patrick, and all the Christian churches." The cathedral of this diocess is St. Mary's church in Limerick. The diocess of Emly-Jebhaie extended from Cúair Gein to the Black water, and from Gnabh Coill by Tipperary to Abhaid Allas. The diocess

of Kilkenny extended from Mount Bladhma to Mileadhach, and from Greipe Airb to Mount Mairge. The diocese of Leith Glia extended from Mount Bladhma to Mount Uidhe in the province of Leinster, and from Mount Mairge to Beallach Camrach, and from Beallach Mugna to Teach Moling and to Natarmann. The diocese of Kildare extended from Ross Fionglaise to the Naas in Leinster, and from thence to Cumas Cluana Mhoiraid, and to the mounts Glia da Loch. The diocese of Glia da Loch extended from Grianog to Beigeirinn, to the Naas, and to Beachroim. The diocese of Fearn or Wexford extended from Beigeirinn to Mileadhach, on the west of the river Barrow, and from Mount Uidhe in the province of Leinster southwards to the sea. The clergy of the province of Leinster, I presume, will allow of this method of laying out the boundaries of the several dioceses; nor is it to be disputed that there were any more than five bishopricks in that province. The famous convocation of Rath Breasal, and the 25 bishops who sat in that assembly, left the blessing of God, and their own likewise upon the succeeding bishops, in the 25 dioceses above mentioned, who should support and vindicate the orders and laws that were ordained in that synod, with regard to the limits of their several bishopricks, and invoked dreadful imprecations upon such as presumed to violate those injunctions, or disputed the authority of that venerable synod.

It is observed by Huchet in his chronicle, that when Montough O'Brien was possessed of the government of Ireland, the inhabitants of the neighbouring islands sent a messenger to that prince, that he would send them a person of the royal blood to command those isles, during the

minority of Olaus or Humphry, the son of Godfrey, who was heir apparent to the crown of those countries. Mortough complied with their request, and sent a cousin of his own, whose name was Daniel, the son of Teige O Bryen, who administered the government for the space of three years; but notwithstanding he was no more than a viceroy over the people, he ruled with such tyranny and despotic power, that the inhabitants began to suspect his designs, and grew jealous of their rights and privileges, which he attempted to invade, and therefore the principal persons of the island deposed him from his authority, and ignominiously sent him back into Ireland.

We have an account likewise in the same historian, that Magnus, the son of Olaus, son of Arailt, king of Norway, despatched messengers to Mortough O Bryen, to demand his homage and submission; and likewise sent a pair of his shoes, which he commanded him to carry upon his shoulders as an evident testimony of his subjection. Mortough, dreading an invasion from these foreigners, we are informed, obeyed, which servile compliance of his was so resented by the nobility and chief persons of his dominions, that they upbraided him with cowardice and a meanness of spirit, for degenerating from the courage of his ancestors, who abhorred such abject behaviour, and would have chastised with the sword the haughty Dane for the insolence of his demands. But Mortough was nothing incensed by this remonstrance, and he replied with great mildness, that he would rather advance the happiness and security of his country by his submission, than expose to ruin and desolation the least province in his dominions.

But Magnus, not satisfied with this servile homage from Mortough, fitted out a numerous

fleet, which he manned with Danes and Norwegians, and set sail for the Irish coasts. His design was to plunder and destroy the country, and to harass it in a dreadful manner; the people he determined to put to the sword without mercy, and take ample revenge upon the Irish for all the victories they had obtained over the Danes, and for driving them out of the island. And so impatient was this cruel Dane to put his design into execution, that he landed, with his wife, a few of his nobility, and a small number of soldiers, before the body of his fleet approached the shore, and set the country about him on fire. But the Irish were prepared to receive him, for they had laid ambushes to cut him off before the rest of his forces arrived, and surprised him with such success, that Magnus and all his men were destroyed. When the rest of the fleet arrived, they were so astonished with the misfortune of their captain and companions, that they made all the sail they could homewards, and bid a final adieu to the island.

Mortough O Bryen, king of Ireland, fell sick of a languishing disease, which attended him for five years, and then concluded his life and reign. He died at Ardmac, and made a most religious exit; his body was buried in the great church at Killaloe, in the year of our redemption 1180.

A. D. 1180. Turlough, the son of Roger O Connor, succeeded to the government of the greatest part of the island, and sat upon the throne for twenty years. This prince distinguished his reign by many memorable actions; among the rest he erected three remarkable bridges in the province of Conacht, the bridge of Athlone and the bridge of Ath Chrochta, both which stood over the Shannon, and the bridge of Dun Laogha

over the Saca. This monarch entered the territories of Munster in a hostile manner, and among other devastations he plundered Cashel and Ard Flannan; but the provincial troops falling successfully upon his rear, did great execution, and slew Hugh O'Heayn, king of Eithrach Aidhne; and Muircadbach O'Blathery, king of west Conacht, and many other persons of the first distinction. But this misfortune did not discourage Turlough in his designs upon that province, for he soon repaired the loss he had suffered, by recruiting his forces and completing his battalions, and entered the country with all the fury of an enraged enemy, where he used great cruelties, and committed inexpressible barbarities upon the people. He reduced the province under his obedience; and as his own by right of conquest, he divided it into two parts; the south division he gave to Donough MacCarthy, and the north he bestowed upon Connor O'Bryen; but acting with great policy before he fixed them in possession, he obliged them to deliver hostages as a security for their future homage and subjection.

About this time the church of Cormac at Cashel, was consecrated, at the performance of which solemnity the principal clergy and nobility of that kingdom were present, in the year of our redemption 1184. Soon after Cormac MacCarthy was barbarously murdered by Connor O'Bryen, who was his near relation; and about the same time the pious Machmoodhog or Malithias, who was archbishop of Ireland and Scotland, was removed to another life.

Turlough O'Connor made an attempt upon the whole province of Munster, and for that purpose he collected all the forces of Conacht and Leinster, of Meath Tessa and O'Rousk, and directed his march to Gleann Maghair; but there he was met

by Turlough O Bryen, and the son of Connor O Bryen, attended with the provincial troops, which consisted of three battalions. Both armies prepared for battle, and began the fight with great fury and slaughter; for some time the success was doubtful, but at last favoured Turlough O Connor, and the Momonian troops, and the martial tribe of the Dailgais, received a terrible defeat at Moin More, and suffered inexpressible loss in the engagement. After this victory, Turlough O Bryen was banished to Tir Eogain, and Turlough O Connor made another division of the province of Munster, between Teige O Bryen and Diarmuid, the son of Cormac Mac Carty.

Turlough O Connor, king of Ireland, did not long survive this memorable battle; he died in the sixty-sixth year of his age, and was interred with great solemnity near the great altar of Ciaran at Cluain Mac Nois. This prince left to the clergy of the kingdom the greatest part of his personal estate, which consisted of 540 ounces of gold, forty marks of silver, all his jewels, plate, horses, arms, bows, quivers, arrows, and all his military equipage, and ordained that this legacy of his should be divided into just proportions, and given to the clergy according to their several degrees and the orders they professed. The decease of this prince was accompanied by the death of the most religious Teige O Lonargain, bishop of Killaloe, who expired in the year of the Christian æra 1150.

A. D. 1150. Mortough Mac Neill Mac Lachluin succeeded in the government of Ireland. This prince was descended from the posterity of Heremon, and commanded the greatest part of the island for eighteen years. In the seventh year of his reign was convened a national synod of the clergy, which assembled at Ceananus, in the

country of Meath, and in the year of our Lord 1157. The design of this convocation was to consult proper measures for the better propagation of the Christian faith; for the more effectual edification of the people, and to ordain two more archbishops in the island; for before there were no more than the archbishops of Ardmach and Cashel. The principal persons who were appointed by the pope to preside in this convention were, Giolla Criost O Conaire, bishop of Lismore, superior of all the monks in Ireland, and the pope's legate and Johannes Papiron, one of the Roman cardinals. They regulated the diocesses throughout the kingdom, and bestowed four copes on the four archbishops, which was very ungrateful to the Irish; for they would have been better satisfied with the old form, without the addition of any more archbishopricks. One of these copes, called Pallium in the journal of that synod, was bestowed upon Ardmach, and another upon Cashel, which was contrary to the will of the clergy of Ardmach and Dun da Leath Glas; the other two were presented to the new archbishops, as appears expressly by an old book of the clergy of Cluain Aidnach, where the determinations of that council are particularly recorded; the same treatise mentions, that the synod assembled in the year of Christ 1157, and gives the following account of the injunctions that were established, and the delivery of the four copes, in the manner following:

* MCLVII anno ab Incarnatione Domini nostri Jesu Christi bissextili nobile concilium in vernali tempore apud Ceanann celebratum fuit; in quo presidens dominus Joannes cardinalis, presbyter beati Laurentii, inter viginti duos episcopos, et quinque electos, et inter tot abbates et priores ex parte beatorum apostolorum Petri et Pauli et domini apostolici Eugenii, Simoniam et usuras omnibus modis extirpavit, et damnavit, et decimas dandas apostolica auctoritate precepit. Quatuor palia quatuor

"In the year 1197 from the Incarnation of our Lord Jesus Christ, being bissextile, was celebrated in the spring a noble council at Ceananus, in which synod presided cardinal John, a presbyter of the blessed St. Laurence, and the assembly consisted of twenty-two bishops, and five bishops elect, and of so many abbots and priors, belonging to the blessed apostles, Peter and Paul, and our apostolic father Eugenius. This cardinal condemned, and by all proper methods extirpated, the practice of simony and usury, and commanded tythes to be paid by apostolical authority. He delivered four copes to the four archbishops of Ireland, to the archbishop of Dublin, of Tuam, of Cashel, and of Ardmach, moreover he constituted, as it became him, the archbishop of Ardmach primate over the rest, and as soon as the council was ended he began his journey, and passed the seas upon the ninth day of the calends of April."

The names of the bishops that were present in this synodical meeting, are delivered down to us in the manner following: Giolla Criost O Conaire, bishop of Lismore, and the Pope's legate; Giolla Mac Liag, primate of Ireland; Daniel O Longargan, archbishop of Munster, that is, Cashel; Hugh O Heyn, archbishop of Conacht, that is Tuam Greine; Gregory, bishop of Dublin; Giolla na Naomh, bishop of Glean da Loch; Dungal O Caollaighe, bishop of Leithglinn; Tuistius, bishop of Waterford; Daniel O Fogartaigh, vicar-general bishop of Ossery; Fionh Mac Tiagurnain,

archiepiscopus Hiberniae, Dubliniensis, Tuaimensis, Caisclensis, et Ardmachano tradidit. Insuper Ardmachanum episcopum in primatum super alios pres ut decebat ordinavit; qui etiam cardinalis Johannes presbiter post per actum concilium iter arripuit et nono calendas Aprilis transiit.

bishop of Kildare; Giolla an Choimde, or Deicola, a worshipper of God; O Hardmhaoil, bishop of Imleach or Emly; Giolla Aodh O Heyn, bishop of Cork; Maolbreanuín O Ruain, bishop of Kerry, that is, Ardfearta; Turgesius, bishop of Limerick; Mortough O Maolidhir, bishop of Cluain Mac Naois; Maoiliosa O Conachtaín, bishop of Oirthior Conacht, Ua Ruadhain, bishop of Luighne, that is Achad or Achonry; Macraith O Morain, bishop of Conmaicne or Ardacha; Eathruadh O Miadhachain, bishop of Cluain Joraird; Tuathal O Connachtaig, bishop of Jobh Bruinn, that is Enachduin; Muireadhach O Cobhthaig, bishop of Cineal Eogain, that is Derry; Maolpadruic O Beanain, bishop of Dailnaruigh, that is, of Connor; Maoiliose Mac an Chleirighchuirr, bishop of Down.

The archbishop of Ardmach had under his jurisdiction the following sees: Connor, Down, Louth, Clonard, Kells, Ardachadh, Raphoe, Rathlury, Duleek, and Derry; but some of these have been since united into one bishopric. The archbishop of Cashel presided over the dioceses of Killaloe, Limerick, Inis Catha, Kilfenora, Emly, Roscrea, Waterford, Lismore, Clon; Cork, Ross, and Ardfearta; but the number is not so many at present, because some of them have been likewise united. Under the authority of the archbishop of Dublin are these sees, Gleandaloch, Ferns, Ossery, Leithglin, and Kildare. The jurisdiction of the archbishop of Tuam extends over the dioceses of Mayo, Killala, Roscommon, Cluainfeart, Achonry, Cluain Mac Nois, and Kilmacogh, in Irish Cill mhic Duach; but those sees are now fewer, and some of them at this time are utterly unknown.

Not long after this national convention broke up, Daniel O Longargain, bishop of Munster, left

the world; nor did Mortough Mac Neill, long survive, who was king over the principal part of the kingdom of Ireland.

Roderick, otherwise called Roger, fixed A. D. himself in the throne of his predecessor. 1168. He was the son of Turlough O Connor, surnamed the Great, and descended from the royal line of Heremon. This prince, by the historians of those times, was always placed in the table of the Irish monarchs, and called king of Ireland; and not improperly, for the kings of Oirgiallach, of Meath, and Breifne, submitted to him, though many of the nobility and gentry of the island stood out and opposed his government. He is said to wear the crown eight years.

In the reign of Roderick, king of Ireland, Teighernan O Rourke, king of Breifne, had married a lady of a very lascivious disposition, who had banished the conjugal esteem of her husband, and resolved when opportunity offered to fly away from his court. The name of this lady was Dearbhfhorguill, the daughter of Mortough Mac Floinn, king of Meath, and not the wife of that prince, as Giraldus Cambrensis falsely asserts. In order to accomplish her designs she sent a private message to Diarmuid Mac Morrough, king of Leinster, with whom she was in love, and entreated him that he would rescue her from the embraces of a husband she hated, and use any methods, either of stratagem or force, to carry her away: and to favour her escape, the messenger was to acquaint the king of Leinster, that he might safely remove to Conacht, and continue there till her husband set out upon his pilgrimage to St. Patrick's Purgatory, which he proposed to undertake in a short time; so that if he complied with this opportunity he might easily convey her to Leinster, where they might both gratify those

desires with security, which her forced marriage with the king of Breifne would not suffer her to improve.

Diarmuid received this message with all the joy of a transported lover; and immediately prepared to accomplish an amour that had been long carried on, but by some unfortunate accidents had been always perplexed and disappointed. He ordered a party of horse to attend him, and arriving at the place where the lady was, he found her ready to receive him. He caught her in his arms, and mounted her on horseback behind one of his superior officers, who soon arrived with her at his palace in Leinster. But the lady did not seem outwardly to be concerned in this design, for when she was seized she cried out for help, as if she had been carried away by violence; the better to put a colour upon her escape.

The king of Breifne was at this time upon his pilgrimage; but when he returned he soon missed his wife, and understanding she was seized by force by the king of Leinster, for the lady by her outcries had deceived her attendants, he instantly meditated revenge, and applied himself to Roderick, the king of Ireland, for assistance; he likewise instigated the nobility and gentry of his own country to undertake his quarrel, and to chastise the ravisher for this outrageous indignity, which so sensibly affected the honour of himself, his wife and his family. The king of Ireland immediately mustered all the provincial troops of Conacht, the forces of Breifne, of Oirgiallach, and the country of Meath, with a full resolution to enter the province of Leinster with fire and sword, and take ample satisfaction of that prince for the base and unworthy act he had committed. Diarmuid soon had intelligence of these military

preparations against him, and summoning his nobility about him, he laid before them the formidable strength of the confederate army, and with great condescension implored their help to scatter the impending storm, that would not only overwhelm himself but involve them in the common ruin, and bring destruction on the whole country. But this application had not the desired effect, for the nobility had conceived such a violent resentment against their prince for the abominable injury he had committed, that they absolutely refused to aid him in so wicked a cause, which no excuse could palliate, and nothing but repentance and restitution could atone for; and to secure themselves from any violence that Diarmuid might propose to execute, the nobility renounced his authority, and put themselves under the protection of Roderick O'Connor, king of Ireland; for the king of Leinster had incensed his subjects by many former provocations, and by his impolitic and tyrannical government had so lost their affections, that they left him in his distress, and abandoned him to the power of his enemies. The king of Ireland, encouraged by this defection, of the nobility of Leinster, marched his army into the territories of that province, and plundered the country that had continued firm in their allegiance to Diarmuid; for he met with no opposition, the king of Leinster being obliged to fly with a few followers, and leave the province without defence. The confederate army raged with all the terrors of fire and sword, and among other dreadful devastations, they marched to Kerna, plundered and demolished the royal palace of Diarmuid, and drove that unfortunate prince out of the island.

This exiled king, thus forced from his dominions, was bent upon revenge, and giving a full loose to his passions, determined to punish his

rebellious nobility at all hazards, though the happiness of his country was to be sacrificed in the attempt. For this purpose he fled into France, and implored the protection of Henry II. king of England, who was carrying on his conquests in that country. The English monarch was not then in a capacity to lend him any troops to assist him in the recovery of his crown, but wrote letters by him to some of his ministers in England, which gave him authority to raise what men were willing to enlist themselves in his service, and transport them into Ireland. Diarmuid gratefully received and acknowledged the civility he found from king Henry, and taking his leave of that prince, he left France and landed safely in the port of Bristol. Upon his arrival he delivered his commission to the magistrates of that city, where the letters were publicly read; and to encourage men to engage in his service, he made ample promises of lands and estates to such as offered themselves and would assist him in the expedition against his enemies, who had invaded his province and robbed him of his crown. In this city he met Richard Mac Gilbert, son to the earl of Strangwell, to whom he engaged, that if he would appear in his cause, and raise a body of men for his service, he would bestow upon him his daughter Aoiffe, who was heir apparent to his dominions, and as a dowry would confirm to him and his heirs the crown of Leinster after his decease. The English nobleman joyfully accepted of the terms, and promised that he would instantly beat up for volunteers, and when he had completed his number he would transport them into Ireland.

Diarmuid having met with this encouragement from the English, went into Wales, the prince of which country was Ralph Griffin, who was

deputed to that government by Henry II. of England. To him he notified the cause of his arrival and the circumstances of his distressed affairs, and desired that he would favour the cause of an exiled prince, driven from his dominions by a seditious nobility and the rebellion of his own subjects. Here he was informed that a nobleman of signal courage and an experienced commander, whose name was Robert Fitz Stephen, was detained a prisoner by the viceroy of Wales, for some traitorous practices against the king of England. This person he thought would be of great importance to carry on his designs, and therefore he solicited his enlargement with all his interest, and promised, if Ralph Griffin would release him from his confinement, and oblige him to engage in the Irish expedition, Fitz Stephen should never be under a temptation to raise disturbances in England; for he would provide for him to his satisfaction, and bestow estates upon him that should support him in a princely grandeur, and satisfy the utmost extent of his ambition. Robert Fitz Stephen had a brother-in-law in that country, whose name was Maurice Fitz Gerald, who was in great favour with Ralph Griffin; and he, with the bishop of St. David's, interceded for the releasement of Fitz Stephen, and with much opportunity prevailed for his discharge, but upon condition that he should transport himself into Ireland between that time and the summer following, and contribute his utmost to the restoration of the king of Leinster. Diarmuid likewise obliged himself to confirm to this English nobleman the town of Wexford, and the two cantreds of the lands adjacent, to his heirs for ever, as a reward for his service, in assisting him to recover his right, and to re-establish him in his dominions.

The king of Leinster having thus successfully managed his solicitation among the English and the Welsh, conveyed himself in great privacy, and with a very small retinue, into Ireland, in order to be ready to receive the succours he expected. He came to Farna in a disguise, and discovering himself to the clergy of that place, they promised to protect him till his designs were ripe for execution. Here he lay concealed in his retirement till the summer following, at which time Robert Fitz Stephen, having finished his preparations, and raised what forces he was able, landed upon the coasts. The number he brought over with him seemed unequal to the attempt ; for it consisted of no more than 30 knights, 60 esquires, and 300 foot soldiers, who were set on shore at a place called Cuan an Bhaimbh, which lies upon the border of the country of Wexford upon the south by Beg Abhain. These English auxiliaries landed in Ireland, in the seventh year of the reign of Roderick O'Connor, and in the year of our redemption 1175. There came over likewise in this expedition a valiant knight, whose name was Hermon Morty, who belonged to the earl of Strangwell, and was sent by him to inspect into the manners and disposition of the Irish, and to make discoveries of the produce and extent of the island.

Upon the arrival of the English, Robert Fitz Stephen despatched a messenger to the king of Leinster, with whom he kept correspondence. This news was very acceptable to Diarmuid, who immediately left his obscurity, and putting himself at the head of 500 horse, whom he always had in readiness in the country adjacent, he made all possible haste to join the English, and enter upon action, before his enemies were apprised of his design, or were in any capacity to oppose him. A council of war was immediately called, and it

was resolved that Wexford should be closely besieged, and accordingly the army was drawn up before the walls; but the inhabitants were so terrified at the approach of the king of Leinster, that, in a meeting of the principal burghers, it was unanimously agreed to open the gates before any assault was made, and by that means recommend themselves to the favour of the victors, and prevent the sacking of the town. It was likewise concluded, that a number of select hostages should be sent to Diarmuid; as a security for their future obedience and submission, and as pledges for an annual tribute they would oblige themselves to pay, as the most effectual method that could be thought of in that exigency to save their lives, and preserve their houses from plunder. These proposals were no sooner offered but they were accepted by the king of Leinster, who, to fulfil his engagement, upon the surrender bestowed the town of Wexford, and two canthreds of the adjacent lands, upon Robert Fitz Stephen; and likewise conferred the two next canthreds upon Hermon Morty, as he had formerly promised, when he was soliciting assistance in Wales against the prevailing power of his enemies.

Diarmuid having thus rewarded his auxiliaries, made a general muster of his forces, and found upon a review that his force consisted of a complete body of 3000 men. He gave orders to decamp, and marched towards the territories of Ossery, with a design to plunder the country, and reduce it to obedience. The king of Ossery at this time was Donough, the son of Daniel Ramhar, who was a professed enemy to the king of Leinster. But when the confederate army had passed the boundaries, and began to commit hostilities upon the inhabitants, the king of Ossery, finding himself in no capacity to oppose the invaders, summoned

a council of his principal nobility and gentry, who, after mature consideration, were obliged to resolve to send hostages to the king of Leinster, as a testimony of their submission, and to pay him an annual tax and acknowledge themselves tributaries; accordingly a messenger was despatched express with these conditions, which the king of Leinster complied with, and by this means the fury of the soldiers was restrained, and the country secured from further depredations.

By this time the whole kingdom was alarmed with the success of Diarmuid and his auxiliary English; and to prevent the dreadful calamities of a civil war, the chiefs of the island, both nobles and gentry, applied to Roderick O Connor, king of Ireland, to consult upon proper methods to put a stop to the ambitious designs of the king of Leinster, and scatter the impending storm, before it grew formidable, and in a capacity of overwhelming the island in blood and confusion. A convention of the estates therefore was assembled, and after many debates it was agreed, that every province in the island should be obliged to supply the king of Ireland with an appointed number of forces, in order to confine the king of Leinster within the bounds of his province, and drive the English out of the country. This resolution was punctually executed, and every province raised their quota of men, who were sent to the place of rendezvous with the utmost expedition. When Roderick found his army complete, he began his march, and directed his course towards Jobh Cinsealach, with a full design to give battle to the king of Leinster, and fight him at all adventures. But Diarmuid being much inferior in the number of men, resolved not to stand the shock of this formidable army; but as Roderick approached he retired, and withdrew with his troops into the woods and

wildernesses, which at that time stood near Farna, and afforded him a secure retreat. The king of Ireland, perceiving that the enemy would not abide the issue of a decisive battle, but lurked in the woods, where they could not be attacked, sent to Robert Fitz Stephen, the commander of the English, with orders that he should instantly leave the country with all his foreigners; for the cause he was engaged in was unjust and dishonourable, and he had no right to a foot of land throughout the island. But Robert despised this proud command, and returned for answer, that he had no inclination to quit the country, and would never forsake the king of Leinster, but prosecute his right as long as he had a man left. Roderick, enraged with this reply, divided his army into small bodies, and gave orders to his officers to enter the woods and attack the king of Leinster in his fastnesses, and he commanded them to give no quarter to native or foreigner, but put them all to the sword, and by that means at once to bring the war to a final end.

But the clergy of the province of Leinster, foreseeing that these commotions would be of fatal consequence to their country, and that these intestine broils were destructive to the peace and the established revenues of the church, resolved to use their utmost efforts in reconciling the two kings, and securing the kingdom from bloodshed and other miseries, that the continuation of the war made unavoidable. For that purpose they assembled in a body, and marched towards the army of the king of Ireland. When they arrived they were admitted into the king's presence, and prostrating themselves before him as humble supplicants, they besought him to commiserate the distressed state of his native country, and prevent

the effusion of Christian blood, by ceasing hostilities, and entering into a treaty with the king of Leinster. Roderick, who was a prince of a merciful disposition, relented at this representation of the clergy, and was contented to withdraw his army and come into pacific measures with the king of Leinster. The conditions of peace were agreed upon, which established, that Diarmuid should enjoy the government of Leinster in as full extent as any of his predecessors did before him; but he was obliged to send hostages of the first quality to the king of Ireland, as a security for his future obedience, and that he would not embroil the kingdom in new troubles; he was likewise bound to promise fealty and homage to the crown of Ireland, as the kings of Leinster had ever done to the Irish monarchs, and engage that he would give no encouragement to foreigners to invade the island, particularly that the English should find no protection from him, but be compelled to quit the country. These conditions were accepted by Diarmuid, who, as an evidence of his integrity, delivered to Roderick, as a hostage, his son, whose name was Art na Ngiall, and the king of Ireland stipulated that he would give his sister in marriage to the king of Leinster; by which alliance it was hoped that a solid and lasting peace would be established between the two families, and the island restored to its former tranquillity.

But this happy prospect was soon obscured; for the summer following Maurice Fitz Gerald, remembering the promise he had made to the king of Leinster, landed in Ireland. Nor was he without hopes that by assisting that prince to recover his right, he should be entitled to a great reward, and obtain large possessions in the country. The number of men that he brought over in this expedition, consisted of no more than 10 knights, 30

esquires, and 100 foot, whom he set on shore in the port of Wexford.

He soon notified his arrival to the king of Leinster, and Robert Fitz Stephen, the English general; and Diarmuid, urged on by his ambitious designs, resolved to break the peace, and with his auxiliary English again try his fortune and take the field; accordingly he marched at the head of his forces to Wexford, to congratulate the arrival of Maurice Fitz Gerald, and to assign him a post in the army suitable to his experience and his quality. With this additional aid he resolved to begin the campaign, and laid close siege to the city of Dublin; for the inhabitants of that place had always professed themselves enemies to his father and himself, and therefore he proposed to take revenge for the indignities which his family had received, and chastise the pride and insolence of those haughty citizens. But Robert Fitz Stephen did not attend him in this expedition, but staid behind to erect a fort at a place called Carraick, within two miles of the town of Wexford. Diarmuid, with his auxiliaries under the command of Maurice Fitz Gerald, directed his march to Fingall, and set all the adjacent country on fire. These hostilities alarmed the magistrates of Dublin; who immediately summoned a council, and resolved to make their peace with the king of Leinster upon any terms, and save the city from plunder. They sent to him in his camp a large quantity of gold, silver, jewels, silks, and other valuable presents, and surrendered themselves to his mercy, imploring him to spare a deluded and unfortunate people, and accept of hostages, whom he should receive as an evidence of their loyalty, and a security for their future obedience; they promised likewise that they would chearfully pay whatever tribute was laid upon them, and atone

for their former miscarriages by a double share of duty and fidelity. These articles were accepted by Diarmuid, and the citizens delivered from their fears.

This continued course of success animated the king of Leinster to more ambitious designs, and reflecting that many of his ancestors had worn the crown of Ireland, he entertained hopes of being monarch of the island, and resolved to make an attempt upon the throne. The kings who swayed the sceptre from whom he descended were, Cathaoir More, Cormor Abhraruade, Labhra Loingneach, Laogaire Lorc, and Ugaire More. Diarmuid communicated his resolution to Robert Fitz Stephen and Maurice Fitz Gerald, who approved of his design, and told him that he was now become formidable, and might with small difficulty fix the crown upon his head; but withal, politically advised him to proceed with great caution and secrecy, and not to enter upon execution before his army was reinforced with fresh supplies, which would soon be transported from England, and put him into a capacity of carrying on his designs beyond a possibility of a disappointment. This approbation of the English generals added fuel to the fire of ambition already kindled in the breast of the king of Leinster, who, transported with the friendship and sincerity of his auxiliaries, offered his daughter to either of them, as a reward for their zeal and faithful services; but they both had too much honour to accept of the lady, because she had been formerly contracted to the earl of Strangwell, when Diarmuid was soliciting assistance from the crown of England. They advised him to apply to this nobleman immediately; to write him an obliging letter, requesting him to come over to his assistance with the forces he promised him, and engaging that the conditions on

his part should be fulfilled, the marriage to his daughter should be contracted, and that he was ready to settle the crown of Leinster upon him and his heirs after his decease. He was to signify likewise, that his affairs went on prosperously, that his province of Leinster was recovered, and that he had a fair prospect of reducing the other four provinces under his government, and fixing himself in the monarchy of the whole island.

This letter was sent and received by the earl of Strangwell, who perused it with great deliberation, and reflecting upon the good fortune of the king of Leinster, and the success of his countrymen, Maurice Fitzgerald and Robert Fitz Stephen, determined to accept of the invitation, and transport himself with all possible speed into Ireland; but first he applied to his sovereign, the king of England, and desired leave to go out of the kingdom and seek his fortune abroad, for he was weary of an inactive life, and requested his permission to travel and try the mettle of his sword in foreign countries. The king, not willing to discourage the enterprising genius of this noble earl, nor yet willing to be reflected upon if he miscarried, neither gave his actual license, nor repulsed him with a positive denial, but left him to pursue the bent of his inclination; which silence of the king was understood, by the earl as an evidence of his permission, and taking leave of his majesty, he prosecuted his design with vigour, raised a small party of men, and made all necessary preparations for his Irish expedition. But before he came over himself in person, he thought it proper to send before him two of his superior officers, Redmond de la Grose, and William Fitz Gerald, (the elder brother of Maurice Fitz Gerald above-mentioned,) with a

small body of forces, to enquire into the posture of affairs, and signify to the king of Leinster, and his countrymen, that he would soon follow with large supplies, and fulfil his promise. These officers set to sea, and landed at Dun Domhnail, four miles south of Waterford; and according to Stanishurst, in his chronicle, the number, who were sent over at this time, consisted of no more than ten knights, ten esquires, and sixty foot soldiers; and when they came upon the coasts they erected a strong fort of sods and stones, to defend them from the attempts of the inhabitants.

When the inhabitants of Waterford, and Maol-seachluin O Faolain, king of the Deisies, received intelligence that the English had fortified themselves in their neighbourhood, they apprehended themselves to be in imminent danger; and summoning a council, it was unanimously agreed to attack the fort, which was defended but by a handful of men, and put them all to the sword, before they were relieved by fresh supplies. Accordingly a select party of 200 men, under the conduct of an experienced officer, was ordered to dislodge these foreigners, and not suffer a man of them to escape.

Redmond de la Grose, who had the command of the fort, observing the Irish advancing towards him, resolved to oppose them before they came near the walls, and drawing out his small number of men, he led them on, and with great indiscretion began the charge. But the Irish received him smartly, which soon convinced him of his mistake, and finding the enemy to be more numerous than he expected, he sounded a retreat, and thought to recover the fort with small loss. But the Irish fell upon his rear and pursued him so hotly, that he was obliged to face about, and fighting with desperate courage at the head of his

company, he so astonished the Irish troops, that they were not able to stand the shock, but gave way and fled for their lives. The slaughter in this action was terrible; for the English were a handful of brave, well disciplined troops, and notwithstanding the disproportion of numbers, they broke the ranks of the raw disordered Irish, and gave them a general defeat.

The year following, upon St. Barholemew's day, in the time of harvest, the earl of Strangwell landed in Ireland, and brought over a strong body of forces, consisting of 200 valiant knights, and 1000 esquires that were bowmen, whom he set on shore in the port of Waterford. Upon his arrival he sent intelligence to the king of Leinster, and to his countrymen Robert Fitz Stephen and Redmond de la Grose, and likewise notified how well provided he came, and what forces he had to support him. Diarmuid received this news with great joy, and with his auxiliary English immediately directed his march to welcome the earl of Strangwell, and pay him his compliments. After a small time was spent in ceremonies and mutual civilities, a general council of war was called, wherein it was agreed that the army should instantly enter upon action, and open their designs by laying close siege to the town of Waterford. Accordingly they decamped the next day, and presented themselves before the walls. The inhabitants within made a vigorous defence, but the valiant earl of Strangwell was not to be repelled; his troops signally distinguished themselves in this action, and making a general assault, entered the town. The soldiers in their first fury destroyed all they met, and gave no quarter. Maolseachluin O Faolain, king of the Deisies, was taken prisoner, and hardly escaped with his life, which would certainly have fallen a sacrifice to the enraged

victors, if the king of Leinster had not interceded, and with great generosity rescued him out of their hands.

It was observed before, that Diarmuid, king of Leinster, had a young lady to his daughter, whose name was Aoiffe, whom he promised in England to the earl of Strangwell. This princess, after the taking of Waterford was sent for by her father, and was married there with great solemnity to that noble earl, upon the conditions formerly stipulated between them. After the accomplishment of the nuptial rites, the earl left his lady, and the town of Waterford, under the care of a strong guard, and at the head of his troops directed his march towards the city of Dublin. Never did the approach of an enemy make a more terrible impression upon a distressed city, than the advancing of the Irish and English upon the inhabitants of Dublin, nor could a victorious general lay siege to a town with more fury and resentment about him, than raged at that time in the breast of the king of Leinster against the people of that city, who had killed his father, and used him in an ignominious manner after his death; for they buried a dog in the same grave with him, as a testimony of their hatred, and offered such indignities to him as history can scarce parallel. These affronts were fresh in the memory of the king of Leinster, who resolved to take ample revenge of these vile citizens; and they were so convinced of what usage they had to expect from him, that they immediately met in council, to debate upon the necessity of their affairs, and avert the impending storm before they were overwhelmed by it. In this assembly it was unanimously agreed to send Laurence O Tuathail, in the English language O Tool, archbishop of Dublin, with a commission to treat in the most submissive manner with the

king of Leinster, and to prevail with him, upon any terms, to spare a distressed city, that was now too sensible of the indignities it had offered him; and promised, by way of atonement, to purchase his friendship at the expense of all the gold and silver they could raise, and deliver him hostages to secure their future submission, if he would raise the siege and withdraw his army.

But while the archbishop was interceding for the acceptance of these conditions, and adjusting the capitulation, it happened that Meills Cogan and Redmond de la Grose, with a strong body of his English knights, were posted on the other side of the town, and carried on the attack with such vigour and success, that they made a considerable breach in the walls, and forcibly entered the city. The citizens and whomsoever the soldiers met, in their first fury, they put to the sword without distinction; the gates were seized, and the city secured for the king of Leinster, who, after he had left a strong garrison to defend it, drew out his men, and led them in pursuit of farther conquests. The king of Breifne at this time was O'Rourk, who had always professed himself an enemy to the king of Leinster; Diarmuid therefore, attended by his confederate English, entered the country of Breifne with fire and sword, and committed incredible barbarities upon the inhabitants. O'Rourk was reduced to great extremities by this invasion; and the king of Leinster was so elevated by a constant course of success, that he made no question of gratifying his ambition with the monarchy of the island, for his very name was a terror throughout the kingdom, and victory followed him in all his undertakings.

Roderick O'Connor, king of Ireland, was alarmed at the progress of the king of Leinster,

and was now convinced that no treaties or obligations could bind a prince, who resolved to stand to no engagements which shortened his prospects and opposed his designs, for he had broken the peace in a most outrageous manner, not considering that his son was a hostage, and that he had sworn allegiance to the king of Ireland. But before Roderick took the field to chastise his insolence, he thought proper to send a messenger, to expostulate with him upon his breach of faith, to upbraid him for his perjury and perfidiousness, and to assure him that if he would not return to his duty, and send back the English into their own country, he would send him his son's head, and lay him under a public interdict, and again oblige him to quit the island. This message was delivered, but made no impression upon the king of Leinster, who knew himself to be too well supported to be terrified by words, and returned an answer, that he would not send back the English, but soon transport more of them into the country; and that he would not lay down his arms until he had reduced the whole kingdom under his authority; and withal, that if the king of Ireland offered to take away the life of his son, he would revenge his death by hostilities yet unheard of, and not give up his resentment without a compleat destruction of himself and his family. Roderick O Connor was astonished at the insolence of this petty prince, and resolved in his passion to execute his purpose upon the royal hostage he had in his hands; but upon mature reflection he desisted, and wisely considered that his enemy was in possession of a great part of the kingdom, and a terror to what remained unsubdued; that the event of war was uncertain, and that such a barbarous act would render him odious to his people, whose affections

were his only support against the prevailing power of a successful and haughty enemy.

The king of England had received intelligence of the proceedings of his subjects in Ireland, under the conduct of the earl of Strangwell, and other valiant commanders; and not approving of their designs, he published a proclamation, that no ship or bark should sail for Ireland out of any of the English ports; and that no trade or correspondence should be maintained with that island, under the severest penalties; and that all the English in that kingdom should immediately return home, upon pain of losing their estates, and of being declared rebels and traitors. This proclamation soon came to the hands of the earl of Strangwell, who immediately called a council of the English officers, and it was agreed not to return instantly and quit that country, but to send Redmond de la Grose to the king of England, with a commission to represent to his majesty, that it was by his own royal permission that the earl of Strangwell espoused the cause of Diarmuid Mac Morrough, king of Leinster; and that the English had no design to withdraw their allegiance from their natural sovereign, but intended to conquer the country in his name, and submit the territories they should subdue to his authority and disposal.

With this message Redmond de la Grose sailed into France, and found the king of England in Gascoign. This was the year in which that famous prelate, Thomas Becket, archbishop of Canterbury, was murdered; which barbarous act was committed upon the first day of Christmas, in the year of our redemption 1171. In the month of May following, Diarmuid Mac Morrough, king of Leinster, died, and was buried at Fearná.

Henry II. soon after he had received this message from his subjects in Ireland, returned into

England, and sent one of his knights, whose name was Hermon Morty, with letters to the earl of Strangwell; Redmond de la Grose was likewise sent back to the earl, who, receiving the letters, found that he was obliged instantly to repair to England, and give an account of his conduct to his majesty. When he came to court he was admitted into the king's presence; and, after he had faithfully informed him of the posture of the Irish affairs, he offered to deliver up the possession of Dublin, Waterford, and other principal towns in the province of Leinster, into his majesty's hands, if he pleased by his royal grant to confirm to him and his heirs the enjoyment of the remaining parts of that province. The king condescended to accept of these terms, and in a short time followed the earl with a numerous army into Ireland; he landed in the port of Waterford, and was attended in this expedition by 500 knights, besides a select army of horse and foot, who were all set on shore in the year of Christ 1172.

The king continued at Waterford for some time: this was his head quarters, and here the burghers of Wexford, and the English throughout the kingdom, who had notice of his arrival, came and paid him homage, and submitted to his authority. Diarmuid More Mac Carty, king of Cork, likewise made a tender of his submission to king Henry, which he accepted. From Waterford the king removed to Cashel, where he was met by Daniel O Bryen, king of Limerick, who submitted himself, and promised him obedience, in the same manner as Diarmuid, king of Cork, had done before him. The king of England was pleased with this success, and sent a party of horse and foot to secure Cork and Limerick for his service. At Cashel the principal nobility of Munster waited on him, and promised him obedience;

from thence he returned to Waterford, where he received homage from the king of Ossery, and assurances of his future fidelity. From Waterford the king of England removed to Dublin, where he was met by the nobility of the province of Leinster, whose submission he removed, and promised to continue them in the possession of their lawful privileges.

This general defection was very unacceptable to Roderick O Connor, king of Conacht, and of the greatest part of the island, who, finding himself abandoned by his countrymen, who rather chose to submit to a foreign yoke than attempt to repel these foreigners, thought it prudential in him to make a virtue of necessity, and submit likewise to the king of England; for he was forsaken by most of the princes of the island, and was in no circumstances to oppose the progress of the English arms; and therefore he thought that the condition of his affairs required that he should rather confess an authority, however unjust, than oppose it to his own destruction. Under these reflections he received a message from the king of England, by two principal noblemen, whose names were Hugo de Lacy and William de Aldelmel, with a kind invitation to wait upon their master, who lay with his army upon the bank of the river Shannon. The king of Ireland was obliged to comply, and accordingly he met the English monarch at the place appointed, who received him with great generosity and friendship, and after mutual compliments a peace was concluded before the nobility of both kingdoms. Morrough Mac Floinn was at that time king of Meath; and he likewise confessed the authority of the king of England, so that there was an universal submission, nor was there any king, prince, or nobleman throughout

the island, who refused to receive this invitation, or did not pay homage to the English crown.

The following winter proved stormy and tempestuous, so that navigation was dangerous, nor would any ship venture to sail in the Irish sea; by this means the king of England could receive no intelligence from his own country till the month of March, at which time he had letters brought him from England and France, which were very unacceptable, and gave him great uneasiness; among other articles of news, he had an account that the Pope of Rome sent cardinals into England to make particular enquiry into the death of the archbishop of Canterbury, and if the king in person refused to give him satisfaction upon that head, they had commission to excommunicate him, and all his subjects who should afterwards submit to his authority, or acknowledge him for their sovereign. This intelligence was very unwelcome to the king, as the circumstances of his affairs then stood; but he was equally surprised to hear that his eldest son had, in his absence, seized upon the crown of England, and resolved to defend it against his father by force of arms. Under this difficulty of affairs he called a council of his superior officers, wherein it was agreed that a select body of forces should be transported into England with all expedition, and the king himself should soon follow them. This advice was immediately executed; a strong body was detached, who landed in England, and the king, after he had settled his Irish affairs, set to sea, and arrived safely in his own dominions. He disposed of the forces he left in Ireland in proper garrisons, for the defence of the country, and to suppress all attempts that should be made by the natives, in case they should be any ways troublesome under his government. Hugo de Lacy he left with twenty knights in

Meath, and bestowed upon him that country, and confirmed it by his royal grant to his posterity. The command of the city of Dublin he committed to Robert Fitz Stephen and Maurice Fitz Gerald, and allowed them twenty knights for guard. He left William de Aldelmel in the government of Wexford, and joined with him in commission Philip de Hastings and Philip de Bruss, who likewise had twenty knights in their service. The command of Waterford he appointed to Humphry Bolum, Hugo Gundavil, and Robert Mac Bernard, who were attended by twenty knights. When king Henry arrived in England, he found that the necessity of his affairs obliged him to submit to the Roman cardinals, and to comply with whatever they required, in relation to the death of the archbishop of Canterbury. These missionaries likewise adjusted the difference between Henry and the crown of France, and established a peace between the two kingdoms.

If it should be enquired in this place upon what account Diarmuid, king of Leinster, chose to commit himself and his affairs under the protection of the king of England, rather than to the king of France, or any other monarch of Christendom, it must be understood, that Donough, the son of Bryen Boiroimhe, was a prince very unacceptable to the principal nobility of Ireland, who, rather than pay him obedience, unanimously came to a resolution to make a present of the whole island to Urbanus II. Pope of Rome, which was done in the year of our redemption, 1092; so that by this donation the Popes laid claim to the sovereignty of Ireland, which they executed so far, as to govern the nobility and clergy by wholesome laws, and to establish a regular discipline in the church. And the Popes maintained this authority till Adrian, the fourth of that name, sat

in St. Peter's chair, which was in the year of our Lord 1154. This Pope was an Englishman by descent, and his original name was Nicholas Brusber.

Stowe, the English annalist, asserts, in his chronicle, that this Pope bestowed the kingdom of Ireland upon Henry II. in the first year of his reign and anno Domini 1154. He also relates, that this donation was conferred upon the king of England, on condition that he would revive the profession of the Christian faith, which was dead throughout the island; that he should polish the rude manners of the inhabitants, defend and restore the rights and revenues of the church and clergy, and take especial care that every inhabited house in the kingdom, should pay annually one penny to the Pope, under the name of St. Peter's penny.

This grant of the kingdom of Ireland to king Henry was drawn up in writing, which when he received, he sent John, bishop of Salisbury, with this instrument of the Pope's donation into Ireland. Upon his landing at Waterford he sent to the bishops and the principal clergy of the island, and gave them an account of his commission. They attended upon him at Waterford, where he published the Pope's grant of the kingdom of Ireland to Henry II, king of England, with the conditions to be performed on his part, and by all who succeeded him in that crown. The clergy took the matter into consideration, and after some debates an instrument was drawn up, which contained their absolute submission to this donation of the Pope, and to this they all unanimously subscribed. The bishop returned with this confirmation of the Pope's grant by the clergy of Ireland, and the king of England sent the same prelate with the instrument to the Pope, who was

well pleased with the submission of the Irish clergy, and sent a ring to king Henry, as a confirmation of his former grant, by which he was established in the possession of the Irish crown.

Bellarmino, an eminent cardinal, agrees with this account in a part of his works, where are these words: * “ Adrian IV. Pope of Rome, by

* *Adrianus Papa quartus, natione Anglus, vir sapiens et pius, Hiberniam insulam Henrico secundo regi Anglorum concessit eâ conditione, ut in eâ insula virtutes plantaret et vitia eradicaret, ut a singulis domibus quotannis denarium Sancto Petro pendî curaret, et ut jura ecclesiastica illibata servaret. Extat diploma T. XII. Cardanolis Baronius.*

Although to Diarmuid Mac Morrough is to be attributed the introduction of the English, yet it is apparent, that the ambitious Henry merely waited an opportunity to carry the designs he had formed upon the Irish crown into execution. His application to the court of Rome evinces the determination of a monarch, who, to further his ambitious views, made the pretext of propagating true religion, in a country already Christian, and so remarkable for the piety and sanctity of the natives, as to be styled the Island of Saints, the means of obtaining a colourable sanction for the aggression he meditated upon a weak and unfending nation. This sanction, the Bull of Pope Adrian IV. not being given complete by our author, for the gratification of the curious reader, is here annexed.

“ Adrian the bishop, the servant of the servants of God, to his most dear son in Christ, the noble king of England, sendeth greeting and apostolick benediction. Your magnificence hath been very careful and studious how you might enlarge the church of God here on earth, and increase the number of saints and elect in heaven, in that as a good catholic king, you have and do by all means, labour and travel to enlarge and increase God's church, by teaching the ignorant people the true and Christian religion, and in abolishing and rooting up the weeds of sin and wickedness. And wherein you have and do crave for your better furtherance, the help of the apostolick see (wherein more speedily and discreetly you proceed) the better success, we hope, God will send; for all they, which of a fervent zeal and love in religion, do begin and enterprise any such thing, shall no doubt in the end have a good and prosperous success. And as for Ireland, and all other islands where Christ is known and the Christian religion received, it is out of all doubt, and your excellency well knoweth, they do all appertain and belong

“birth an Englishman, a wise and pious man,
 “hath granted the island of Ireland to Henry II.
 “king of England, upon condition that he propa-
 “gates virtue in that island, and extirpates vice;
 “that he takes care that one penny be paid yearly
 “to St. Peter by every house, and that he pre-
 “serves the rights of the church inviolable: the

to the right of St. Peter, and of the church of Rome; and we are so much the more ready, desirous, and willing, to sow the acceptable seed of God's word, because we know the same in the latter day will be most severely required at your hands. You have (our well beloved son in Christ) advertised and signified unto us, that you will enter into the land and realm of Ireland, to the end to bring them to obedience unto law, and under your subjection, and root out from among them their foul sins and wickedness; as also to yield and pay yearly out of every house, a yearly pension of one penny to St. Peter, and besides also will defend and keep the rights of those churches whole and inviolate. We therefore, well allowing and favouring this your godly disposition and commendable affection, do accept, ratify and assent, unto this your petition, and do graunt that you (for the dilating of God's church, the punishment of sin, the reforming of manners, the planting of virtue, and the increasing of Christian religion) do enter to possess that land, and there to execute, according to your wisdom, whatsoever shall be for the honour of God and the safety of the realm. And further also we do strictly charge and require, that all the people of that land do with all humbleness, dutifulness and honour, receive and accept you as their liege lord and sovereign, reserving and excepting the right of Holy Church to be inviolably preserved, as also the yearly pension of Peter pence out of every house, which we require to be truly answered to St. Peter and to the church of Rome. If therefore you do mind to bring your godly purpose to effect, endeavour to travail to reform the people to some better order and trade of life, and that also by yourself and by such others as you shall think meet, true and honest in their life, manners and conversation, to the end the church of God may be beautified; the true Christian religion sowed and planted, and all other things done, that by any means shall or may be to God's honour and salvation of men's souls, whereby you may in the end receive of God's hands the reward of everlasting life, and also in the mean time, and in this life, carry a glorious fame and an honourable report among all nations.”

" diploma is extant in the 12th volume of cardinal " Baronius."

Stanihurst, in his chronicle, asserts the same thing, where he gives the account that Henry II. king of England, procured a bull from Adrian, the Pope of Rome, which enjoined the clergy of Ireland, and likewise the nobility of the kingdom, to pay obedience to Henry II. upon the conditions and under the restrictions therein contained. The same author likewise relates, that Alexander, the third Pope of that name, sent a cardinal (whose name was Vivianus) into Ireland, to inform the subjects of that kingdom of the grant that he and the precedent Pope made of that kingdom to Henry II. king of England; by the tenor of which that crown was confirmed to Henry and his successors, upon condition of paying to himself and his successors in St. Peter's chair, a yearly tribute of a penny from every inhabited house throughout the island.

It appears therefore, that the reason why Diarmuid, king of Leinster, applied to the king of England rather than any other prince, was because the king of England laid claim to the kingdom of Ireland, by virtue of the donation from the two Popes above-mentioned; and therefore that king had power, by his superior authority, to adjust the pretences of the princes in Ireland, and to engage in their disputes, and consequently to interpose in the quarrel of the king of Leinster, and settle him in the possession of that province.

It must be surprising to every one, who makes himself acquainted with Irish history, to find such an expression in the bull of Pope Adrian, as that the king of England was to enjoy the crown of Ireland, upon condition that he would revive the Christian faith, and restore it to its former lustre; as if Christianity had been expelled, and

the people had returned to a state of paganism and idolatry. Whoever gave this account to the Pope was as great an enemy to the truth, as he was to the glory of the Irish nation; since it is evident beyond contradiction, that the religion that was propagated in the island by St. Patrick was never totally suppressed, though by frequent confusions in the state it might sometimes be a little obscured. And this is confirmed not only by writers among the Irish, but by many authors of other nations; for notwithstanding, as the venerable Bede relates in his history of England, there was a difference between the Irish and the English clergy, and some of the former were infected with the heresy of Pelagius, yet the principal and more learned part of the clergy of Ireland were free from the contagion of those pestilential doctrines; and not only kept the Christian faith alive, but by their preaching and example occasioned it to flourish through the greatest part of the island, especially from the reign of the illustrious Bryen Boiroimhe till Henry II. landed upon the coasts.

And that the state of religion was not so languishing as the bull of the Pope would represent, among other testimonies that might be produced, it will be sufficient to insist upon the number among the principal nobility and gentry of the kingdom, that in the latter part of their life, entered into religious houses, as retirements wherein to spend their remaining days in piety and exercises of devotion. Among the illustrious personages, who secluded themselves from the pleasures of the world for the sake of devotion, was the pious Flathbheartach an Torsdan O'Neill, who was the first professed penitent in Ireland, and afterwards undertook, according to the custom of those times, a pilgrimage to Rome, in the year of our Lord 1073. Donough, the son of Bryen Boiroimhe,

as appears by this history, finished a pilgrimage to the same place; and devoted himself to a holy life in the abbey of St. Stephen, where he ended his days. Teige Mac Lorcan, king of Cinseallach, spent the latter part of his life in Glean da Loch, in a most penitent and religious manner. Cathal, the son of Roger O Connor, king of the east part of the province of Conacht, ended his life with great devotion in Ardmach; and Mortough O Bryen, king of Leath Modha and of the greatest part of Ireland, retired to the same place for his five last years, and died a severe penitent.

Many more instances might be produced of the principal nobility of the kingdom, who ended their days in religious sorrow and the strictest piety, from the reign of the great Bryen Boi-roimhe till the arrival of the English upon the coasts; from whence it is evident, that whoever gave intelligence to Pope Adrian, that the Christian faith was suppressed and abolished throughout the kingdom of Ireland, was as great an enemy to truth and integrity, as he professed himself to be to the piety and character of the Irish nation.

A second evidence, to prove that the doctrines of Christianity were received and established in the island long before the coming of the English, may be deduced, by taking a survey of the many churches, monasteries, and abbeys, erected throughout the island by the charity of pious persons, for the benefit of devotion, and the service of divine worship, before the English drew breath in the country. Maolseachluin, king of Meath, and monarch of the island, built St. Mary's abbey, in the city of Dublin, in the year of our redemption 1139. Donough O Carrol, king of Oirgiallach, erected the abbey of Mellifont, in the county of Louth; this pious work was begun at the solicitation of St. Malachias, and completed in the

year 1142. St. Malachias, the bishop of Each Dun, built the abbey of Jobhair Cintragha, in the year 1144. Diarmuid Mac Morrough, king of Leinster, laid the foundation of the abbey of Bealtinglass, in the year of our Lord 1151. The abbey of Beictif, otherwise called de Beatudine, in the county of Meath; the abbey O Dorna, in the county of Kerry; and the abbey of Boyle, were erected in the year of our redemption 1161. Daniel O Bryen, the king of Limerick, built the abbey of the Holy Cross, in the county of Tipperary, in the year of Christ 1169. The abbey of Fearnmoy, in the county of Cork, was finished in the year 1170. Many more instances might be produced of churches, abbeys, monasteries, and other religious foundations, erected in those pious times, before the English came upon the Irish coasts; and consequently it follows, that those foreigners did not plant the Catholic faith in the island, but found it as it was believed and established for many preceding ages.

A third testimony, in confirmation that Christianity was not extinguished in the island before the arrival of the English, may be drawn from the ancient annals of the kingdom, which give an account of many synods and ecclesiastical conventions, consisting of the clergy and nobility, that were held with a design to regulate the discipline of the church, and likewise matters of secular concern; and it is certain that the affairs of religion were settled by those assemblies, and canons and injunctions established, from the reign of Donough, the son of Bryen Boiroimhe, till the English obtained possessions in the island.

The first convocation of note in Ireland, was assembled at Fiadh Mac Naonguasa, in the first year of the reign of Mortough O Bryen, and in the year of Christ 1110. In this synod the old

laws and canons, both ecclesiastical and civil, were revised and corrected; and whatever errors or heretical doctrines had, through the indolence of the church discipline, crept into the church, were censured and condemned, and the fomenters of schism and division brought to punishment.

Another ecclesiastical convention was summoned in the fifth year of the reign of Mortough above-mentioned, and the whole body of the clergy and nobility assembled at Rath Breasail, in the year of our redemption 1115. In this synod the diocesses were laid out, their several boundaries fixed and bishops ordained throughout the kingdom.

A third convocation of the clergy and nobility of Ireland was held at Ceananus, in the country of Meath, in which Christianus O Conaire, bishop of Lismore, presided, and was commissioned with a legatine power from the Pope. In this synod also sat a Roman cardinal called Johannes Papiron. He was sent from the holy father, to present four copes to the four archbishops in Ireland, to ordain ecclesiastical canons, and to regulate the discipline of the church. In this convention, among other excellent injunctions, the wicked practice of simony was suppressed, usury was censured and forbidden, tythes were ordered to be paid by divine right, rapes, incontinence, profaneness, and immorality, were interdicted and restrained. It would be a repetition to insist upon the particular matters debated and confirmed in this synod, since they have been related before in their proper place.

These are arguments of force sufficient to overthrow the aspersions of those writers, who confidently assert that Christianity was extinguished in the island when the English first made an attempt and landed upon the coasts.

The English historians have likewise abused the ancient Irish in another instance, by charging them with barbarities and unheard-of cruelties, and with a peculiar savageness in their nature, that inclined them to the most uncivilized and brutish practices; but to qualify the severity of this censure, it will appear unquestionably true, that five of the superior officers who came over with the English, were guilty of more vile and inhuman actions than had been committed in the island from the reign of Bryen Boiroimhe till those foreigners arrived. Nothing civil or sacred escaped the fury of these commanders; churches and religious houses were plundered and destroyed without mercy and distinction; murders, rapes, tyranny, and the most unconscionable oppressions, were the recreation of these foreigners, who, without remorse or regret, confounded every thing, human and divine, and made the island a most deplorable scene of bloodshed and misery. The earl of Strangwell, Robert Fitz Stephen, Hugo de Lacy, John de Courcy, and William Aldelmel, were severe instruments in the hands of Providence to chastise the divided natives; as will appear from some instances of their barbarity, but more particularly from the chronicle of Stanihurst and other writers. But divine vengeance, notwithstanding they raged with impunity, fixed a mark of infamy upon the families of these plunderers, for scarce a man of them left a son behind him to enjoy the effects of their father's oppression; as Stanihurst expressly testifies of the earl of Strangwell, who, after he had committed inexpressible outrages upon the natives, ravaged and destroyed churches and monasteries, and expelled the clergy, regular and secular, without distinction, died miserably at Dublin, in the year of Christ 1177, after a tyranny of seven years from his first landing in the country. It was observed before, that this English nobleman was married.

to Aoiffe, the daughter of the king of Leinster; by this princess he left issue but one daughter, whose name was Isabella: this lady was contracted to William Marshal, an Englishman, by whom she had five sons and five daughters; all the sons died childless; the daughters were married to English noblemen, among whom was divided the country of Leinster, in the year 1230, which brought great and lasting calamities upon that province. Thus were misfortunes entailed upon the posterity of the earl of Strangwell; from whom, by his grand-daughters, were derived the Mortimers, the Bruces, and other families of good quality.

Hugo de Lacy, when he had fixed himself in the government of Meath, by a grant from king Henry II. most injuriously treated Clan Colman, and the nobility and gentry of that country: he put as many to the sword as were persons of any distinction, and reduced the inhabitants to the utmost distress. These barbarities procured him the hatred of the people, insomuch that a young gentleman of Meath resolved to destroy the tyrant; and the better to execute his purpose, he came to a fort, which Hugo was raising at Diarmuigh, and disguising himself in the habit of a common labourer, he found an opportunity to accomplish his design. Stanihurst bestows an infamous character upon this English nobleman, and particularly charges him with ungovernable lust, which he brutishly gratified at all adventures. But as the same historian observes, his death was severely prosecuted and revenged by a son of his own name, upon the people of Meath; for the young Hugo de Lacy, supported by the assistance of John de Courcy, fell upon the inhabitants, plundered the country, and committed the most cruel outrages, that fire and sword in the hands of an enraged enemy could attempt and execute.

The chronicle above cited gives an account that William Adelmel was of a malicious and cruel disposition, was miserably covetous, and the most fickle, false-hearted, and inconstant of men. Among other acts of oppression, he violently seized upon a manor of land, that was possessed by the children of Maurice Fitz Gerald, which was their lawful right and inheritance, and to whom this William bore an irreconcilable hatred.

The old annals of Ireland expressly mention, that when William Adelmel held the command of Limerick by commission from the king of England, there arose a violent contest between two princes of the line of the O Connors, who were brothers, concerning the government of the province of Conacht. The names of these rivals were Cathall Carrach and Cathall Crobhdearg; and the historian relates, that William Adelmel espoused the cause of Cathall Carrach, and John de Courcy professed himself on the other side, and declared in favour of Cathall Crobhdearg. Forces were raised, and many encounters happened, and the province was miserably plundered by both parties: in this dispute the principal nobility of Conacht were destroyed, but at last the controversy was ended by a decisive battle, that was fought courageously by the Irish and English on both sides, and victory was for some time in suspense, but the forces of Cathall Carrach, in the end, received a general defeat, and he himself was slain. After this battle William Adelmel built a strong castle for his security at Mileach O Madden, which he fortified with a good guard, and then returned to Limerick.

Cathall Crobhdearg laid close siege to this garrison, and continued his attack with vigour, that the party within were apprehensive the castle would be taken, and every man of them put to the sword. To avoid this military execution, they stole away

by night, and fled for protection to William Aldelmel at Limerick. Cathall, in the morning, finding the fort without defence, set it on fire, and razed it to the ground. Aldelmel, after this misfortune, raised fresh troops, and when he had completed his numbers, he led them into the province of Conacht, where he raged in a most hostile manner, and plundering the country, he found booty of immense value. But cruelty was the predominant passion which this nobleman resolved to gratify; he therefore put all that he found to the sword, without distinction of clergy or laity, and demolished all the consecrated places, and destroyed most of the religious houses throughout the province. For these impious and inhuman practices he was prosecuted by the discipline of the church, and solemnly excommunicated by the clergy of Conacht. This transaction stands upon record in a book of the annals of Ireland, written about 300 years ago; this chronicle is of undisputed authority, and is commonly known by the name of "The Speckled Book of Mac Eogain," and in the Irish language called "Leabhar Breac." The same author observes likewise, that the vengeance of heaven pursued this oppressor, William Aldelmel, in a wonderful manner, and fixed such distortions and strange diseases upon his body, that were utterly incurable, so that he died in a most deplorable manner, without any symptoms of remorse or repentance, and was deprived of the decent rites of Christian burial; for his body was carried to a village, whose inhabitants he had murdered, and thrown into a pit in unhallowed ground, from whence it was never removed.

Near the same time there arose a violent difference between John de Courcy and Hugo de Lacy the younger, which was carried on with great passion and animosity on both sides. In this contest

most of the principal nobility and gentry of Ulster, and the country of Meath, lost their lives, and the people were dreadfully plundered; but in the end John de Courcy was taken prisoner by Hugo, who charged him with treasonable practices against the crown of England, and therefore he delivered him into the hands of the English, who undertook to support their allegations, and prove the accusation against him. De Courcy was accordingly sent into England to answer the treason he was charged with, and as soon as he arrived the king commanded him to be laid in irons; but he was soon delivered from his imprisonment, and not only fully pardoned, but received a license, if he pleased to return, to try his fortune again in Ireland. For this purpose he set to sea, but was driven back to England fourteen times by storms and bad weather; but nothing discouraged, as Stanihurst relates in his chronicle, he again weighed anchor, but was encountered by a violent tempest and driven upon the coasts of France, where he landed, and in that country he ended his life.

The above-cited annalist gives an account, that an English gentleman of the family of the Courcys had fixed himself in Ireland, and was treacherously slain by Hugo de Lacy and his brother Walter, who conspired his death. To revenge this action, the relations of the deceased took up arms, and many misfortunes arose from this difference, and such heart-burnings between the two families that they could never be reconciled. Their mutual animosities were at length carried to that height, that they affected the peace of the whole kingdom, insomuch that king John of England was obliged to transport a numerous army, which being joined with several bodies of the Irish, entered the country of Meath, in order to suppress the quarrel, and punish the family of Hugo de

Lacy, who had been the aggressor. Hugo had quick intelligence of the march of the king's forces, and fled with his followers to Carrick Fergus. He was pursued close, and being in immediate dangers, the two brothers went on shipboard, and sailed to France. In that country it was necessary they should conceal their quality, and for that purpose they disguised themselves in a mean dress, and hired themselves as labourers to work in the garden of an abbot, in the country of Normandy. In this obscurity they remained for some time, but weary of their hard service, and desirous to return to their own country, they at length found an opportunity to discover themselves to their master; when they had made known to him the circumstances of their misfortunes, they entreated him that he would intercede for them to the king of England, and endeavour to obtain their pardon. The abbot immediately undertook the good office, and not only prevailed that they should be forgiven, but that they should be restored to their estates. The brothers under this security, returned to Ireland, and John, king of England, died soon after, in the year of Christ 1216.

In the reign of Henry, king of England, very violent wars were carried on between Hugo de Lacy, and William Marshall, insomuch that by the hostilities on both sides, the country of Meath was almost destroyed, and many of the Irish nobility, who engaged in this dispute, lost their lives. The same William Marshall fought Meills Fitz Henry in many battles with various success, and by these intestine broils, the two provinces of Munster and Leinster were plundered, and the inhabitants reduced to the utmost misery.

Hanmer observes, in his chronicle, that William Marshall was publicly excommunicated by the bishop of Fearn, because he had seized upon a

manor of land that was his, and refused to restore it. Under this sentence, that cruel Englishman died in his own country, and the divine vengeance severely chastised him for his sacrilege and other impleties, for out of five sons, not one survived to enjoy the cursed acquisitions of the father, who died childless, with a brand upon his memory that will never be worn out.

The abovesaid Meills was of a cruel and merciless disposition, and committed great outrages upon the natives. Among other hostilities, he led his troops to Chuain Mac Nois, and laying close siege to it for twelve days, he took it by storm, and put all he met with to the sword. The houses were plundered, and the provisions and cattle which they found were carried off: nothing, however sacred, escaped the fury of the soldiers; churches and religious houses were pillaged, and all their ornaments and consecrated plate they esteemed as lawful booty. These barbarous and wicked hostilities were practised by the English wherever they came, and the whole island was almost destroyed by their continual devastations. Lismore and the liberties of it were plundered, as the chronicles of Stanihurst expressly testify, by Hermon Morty and Redmond de la Grose; though it must be confessed that Hermon, before he died, was struck with remorse for all his cruelties, and as atonement, he assumed the habit of a monk, and built the abbey of Dun Broith, in the country of Wexford, in the year of Christ 1279. This nobleman had been very active in reducing the Irish, and was concerned in many wicked and unwarrantable practices; but what made the deepest impression upon his mind was, his being concerned with William Aldelmel in plundering and ravaging the church of Inis Catha, and alienating the revenues belonging to it to their own use.

The Irish were at length enraged by these insupportable oppressions, for when they observed that the English, instead of propagating the religion of Christ, and reforming the rugged manners of the people, had nothing in view but plunder and booty, and that churches and monasteries were not exempt from their covetous and sacrilegious attempts, they formed a design to free themselves from such merciless auxiliaries, and to drive them out of the island. For this purpose the principal of the Irish nobility applied themselves to O Connor Maonmuighe, king of Conacht, and offered to raise him to the sovereignty of the island, if he would but assist to expel these foreigners, and restore liberty to his country. The first who made these proposals to the king of Conacht was Daniel O Bryen, king of Limerick, who was followed in the same generous design by Roger, son of Dunleibhe, king of Ulster, Daniel Mac Carty, king of Desmond, Maolseachluin Beag, king of Meath, and by O Rourke, king of O Broin and O Conmaine. But before any resolutions were formed upon this scheme, O Connor, king of Conacht, was unfortunately killed by an accident at Dun Leoga, in Jobh Maine, where he kept his court.

It is evident, from what has been hitherto observed, that the tyranny, the oppression, and many cruelties perpetrated by the English upon the native Irish, was the cause of that disaffection which appeared in general throughout the island. The inhabitants were made a sacrifice of upon all occasions, and when the English quarrelled among themselves, whatever party succeeded, the natives were sure to be the sufferers. The pride, ambition, and covetousness of those foreigners were perfectly insupportable, they offered outrageous violence to the law of nations and the received usages of mankind; and therefore it is no wonder that the Irish

made frequent attempts to depose their lordly masters, and shake off a yoke they were unable to bear. The English government in Ireland, had it been administered with discretion and good policy, would have been well received by the inhabitants, who naturally are a submissive and obedient people, and esteem the authority of the laws as sacred, when they are executed with moderation and prudence. And this character is consistent with what John Davies observes, in the last leaf of his Irish history: "There is no nation or people under the sun that doth love equal and indifferent justice better than the Irish, in case it would proceed against themselves in justice, so as they may have the proportion and benefit of the law, when upon any just occasion they require it." It was the opinion, we perceive, of this author, that the seeds of disobedience were not naturally planted in the people of Ireland; but the oppressions they suffered, by the tyranny of the English commanders, made them desperate, and urged them on to attempts which they would never have thought of, had they been well used, and treated with that tenderness and humanity which the circumstances of their case so justly deserved.

Notwithstanding what has been said of the cruelties and sacrilegious acts of some of the English, it must be observed, that many of those foreigners, who came into Ireland, were persons of different qualities from those five superior officers above-mentioned. Many of them were men of virtue and strict piety, who promoted the service of God and the cause of religion, by erecting churches and monasteries, and bestowing large revenues upon them for their support: and God rewarded their charity and acts of mercy with particular marks of his favour, and not only blessed them in their own persons, but in a noble and worthy posterity, who

now inherit their estates, and deserve an honourable mention in this history.

The principal families now remaining, who descended lineally from the English who first arrived in the island, are the Fitz Gerald, the Burks, Butlers, Barrys, Bellews, Blanchfields, Bermingham, Bonfields, Bagnalls, Baggots, Browns, Barrets, Courcys, Condons, Cusacks, Cantilons, Chamberlains, Cantwells, Cogans, Coplands, Devereuxs, Darcys, Daltons, Dondons, Eustaces, Flemings, Fitz Maurice, Fannins, Graces, Galways, Goolds, Gibons, Hackets, Jordans, Keatings, Lacys, Mocklers, Martels, Mandevils, Meades, Mansfields, Nugents, Neagles, Prestons, Plunkets, Pierces, Purcels, Powers, Pickets, Prendergasts, Rices, Roches, Russels, Raymonds, Sandals, Savages, Strong, Sweetmans, Sherlocks, Stretches, Skiddys, Sertals, Supples, Stanton, Stokes, Trants, Tobins, Terrys, Tyrrels, Verdons, Whites, Walshes, Wolfes, Audleys, and many others.

But the families of English descent that are now flourishing in Ireland, will be taken notice of in a more proper place, where an account will be given of their intermarriages with the Irish nobility, of the estates they are possessed of, and the memorable exploits they have performed. This will be the subject of the third part of this History, which will be published, if properly encouraged, and deduced with great care and fidelity from the reign of Henry II. till the present times. The coat of arms of each family will be inserted, the wars between the English and Irish will be related faithfully, and all transactions of note impartially recorded, in order to complete what never yet appeared, a true History of Ireland.*

* The promised history has not yet appeared.

A

TABLE OF THE KINGS

OF

IRELAND,

With the year they began their reign, and the number of years they reigned.

Anno Mundi		Yra.	Anno Mundi		Yra.
2727	HAZER and HEREMON ruled jointly	1	3051	FIACHADH FIONNSGOETHACH	20
2738	HEREMON reigned after the death of Heber	14	3071	MUINHEAMHOIN	5
2752	MUIMHNE, LUIGHNE, or LAIGHNE ruled	3	3076	AIDERGIDH	7
2755	ER, ORUBA, FEARON and FEARGUS	1	3083	OLLAMH FODHLA	30
2756	IRIAL	10	3113	FIONNACHTA	15
2766	EITHRIAL	20	3128	SLANOLL	15
2786	CONMAOL	30	3143	GEIDE OLLGOETHACH	17
2816	TIGHERMAS	50	3160	FIACHADH	24
2866	Eochaídh Eadgothach	4	3184	BEARNGALL	12
2870	CEARUNA and SOBHAIRCE ruled jointly	40	3196	OILIOLL	16
2910	Eochaídh FAOBHARGLAS	20	3212	SIORNA, SIOGHALACH	21
2930	FIACHADH LABHRUINE	24	3233	ROTHEACHTA	7
2954	Eochaídh MUMHO	22	3240	ELIM	1
2976	AONGUS OLLMUCHACH	18	3241	GIALACHA	9
2994	EADHNA AIRGTHEACH	27	3250	ART IMLEACH	22
3021	ROTHEACHTA	25	3272	NUADHA FIONN FAIT	20
3046	SEADHNA	1	3292	BREASRIGH	9
			3301	Eochaídh APHACH	1
			3302	FIONN	20
			3322	SEADHNA JONARACE	23
			3342	SIMON BREAC	6
			3348	DUACH FIONN	5

REGAL TABLE.

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Anno Mundi	Yrs.	Anno Mundi	Yrs.
3353	Muireadhach Balgrach	3680	Aongus Ollamh
3357	Eadhna Dearg	3698	Jaran Gleofathach
3369	Lughaidh Jardhoinn	3705	Fearchorb
3378	Siorlamh	3716	Conla Crusaidh Cealgach
3394	Eochaidh Uairceas	3720	Oiliolla Caisfhiachlach
3406	Eochaidh Fiadhmhuine, and his brother Conu- ing Beg Aglach reigned jointly	3745	Adambar Foltchaoir
3411	Luighaidh Lamhdhearg	3750	Eochaidh Foltleathan
3418	Conuing Beg Aglach	3761	Feargus Forambuill
3428	Art	3773	Aongus Tuirmheach
3434	Fiachadh Tolgrach	3803	Conall Callambrach
3441	Oilioll Fionn	3808	Niadh Seadhambuin
3450	Eochaidh	3815	Eanda Aighnach
3457	Airgeadmhar	3843	Criomhthan Cosgrach
3480	Duach Lagbrach	3850	Rughraidhe, surnamed the Great
3490	Lughaidh Laighe	3880	Jonadhmhar
3497	Aodh Ruadh	3883	Bressal Bodhiabha
3518	Diothorba	3894	Lughaidh Luamhne
3539	Ciombaoith	3899	Congall Claringneach
3559	Macha Mongruadh, queen	3912	Duach Dalta Deaghadh
3566	Reachtia Righdhearg	3922	Fachtna Fathach
3586	Ugaine More	3940	Eochaidh Feidhlioch
3616	Laoghaire Lorc	3952	Eochaidh Airseamh
3618	Colthach Caolmbreag	3964	Eidersgeoil
3648	Labhradh Loingseach	3970	Nuaghadh, Neacht reigned but half-a-year
3666	Meighe Maolbhadh	3970	Conaire the Great
3673	Modhchorb	4000	Lughaidh Riabhdearg
		4020	Connor Abhdhruidh
		4021	Criomhthan Niadhmar
Anno Domini	Yrs.	Anno Domini	Yrs.
4	Fearaidhach Fionfachtnach	312	Colla Uais
24	Fiachadh Fion	316	Muireadhach Tireach
27	Fiachadh Fionoluidh	346	Caolbhach
54	Cairbre Cinnait	347	Eochaidh Meighmeodhin
59	Elim	354	Criomhthan
79	Tuathal Teachtmhar	371	Niall of the nine hostages
106	Mal	398	Dathy
113	Feidhlimhidh Reachtmhar	These are the kings mentioned in the first part in the time of paganism; in the succeeding monarch's reign St. Patrick arrived in Ireland to propagate the Christian faith.	
122	Cathaoir More	421	Laogaire
125	Conn Ceidchathach of the hundred battles	451	Oilioll Molt
145	Conaire	471	Lughaidh
152	Art Aonfhir	491	Mortough
182	Lughaidh, surnamed Mac Con	515	Tuathal Maolgarbh
212	Feargus Dubhdheadach	528	Diarmuid
213	Cormac Ulfhada	550	Feargus and Daniel
253	Eochaidh Gurait	551	Eochaidh and Baodan
254	Cairbre Liathachair	554	Ainmereach
281	Fathach Airgtheach and Fathach Cairptheach	557	Baodan
282	Fiachadh Sreabhthuine		

Anno Domini		Yrs.	Anno Domini		Yrs.
538	Aodh, or Hugh	27	813	Aodha or Hugh Dorn- digh	24
585	Hugh Staine and Colman Rimidh	6	857	Conchabhar	14
591	Aodh Uairiedhnach	27	861	Niall Caille	15
618	Mislochobhr	4	866	Turgessius, the usurping Dane	13
622	Subbna Mesia	13	879	Maolseachluin	16
635	Daniel	13	895	Hugh Fionnliath	18
648	Conall Claon and Ceal- lach	13	913	Flan Sienna	38
661	Blathmach and Diarmuidh Ruaidnaigh	7	951	Niall Glindubh	3
668	Seachnusaich	6	954	Donough	30
674	Cionnfaola	4	964	Congall	10
678	Fionnachta Fleadhach	7	994	Daniel	10
685	Loingsneach	8	1004	Maolseachluin	23
693	Congall Cionnmagha	9	1027	Bryen Boireimhe	12
702	Feargall	17	1039	Maolseachluin	9
719	Fogathach	1	1048	Donough	50
720	Cionduith	4	1098	Turlough	12
724	Flaithbheartach	7	1110	Mortough	20
731	Aodha or Hugh Olla	9	1130	Turlough	20
740	Daniel	42	1150	Mortough Mac Neill Mac Lachlun	18
782	Niall Fressach	4	1168	Roderic or Roger, the last king.	4
786	Donchadha	27			

AN ACCOUNT
OF THE
SPREADING BRANCHES of the POSTERITY
OF MILESIOUS,
AND
HIS UNCLE ITH, SON OF BREOGAN.

THERE are some chronicles of Ireland which assert, that there are twelve tribes of free gentlemen among the Irish; six of Leath Modha, and six of Leath Cuinn. The six families of Leath Modha are these; Dail Eogain, Dailgais, Dail Bhfiachach, Dail Ceide, Dail Mburriue, and Dail Dairine. The six families that belong to Leath Cuinn are reckoned thus: Dail Cuinn, Dail Cein, Dail Naruidhe Dail Bhfiathach, Dail Riada, and Dail Niachuirb; but this account has but little authority, nor do we design to follow it in explaining the branches of the posterity of Milesius, but speak particularly of his three sons who left issue behind them, viz. Heber Fionn, Ir, and Heremon, and likewise from the descendants of Ith, the uncle of Milesius, above-mentioned.

It is to be observed in this place, that there were six tribes who came into Ireland, whose genealogies ought not to be enquired after, though it must be confessed that some of them were Irish, but others were not. The first sort were the remnant of the Firbolgs and the Tuatha de Danans. The second were such as left their own country, and though descended from families of note, yet submitted to pay tribute to other powers. The third were those whose estates were conquered, and they themselves forced to live in a servile subjection to their enemies. The fourth were such gentlemen as lost their lives and forfeited their estates for capital offences. The fifth were such as descended from hired soldiers and auxiliaries, who left issue behind them in Ireland. The sixth were such as came into the island as drudges and slaves, when the Milesians first settled in the country. The posterity of these six tribes are, as it were, perfectly extinct in the country; nor is it to be wondered at, if it be considered that when Tuathal Teachtmair returned from his exile in Scotland, and obtained the sovereignty of the island, he extirpated these rascally people for murdering the Irish nobility, as mentioned in the preceding history, and destroyed them in twenty-five battles in Ulster, twenty-five in Leinster, twenty-five in Conacht, and twenty-five in Munster: and if

any of them happened to escape, they were esteemed of so base and ignominious an extract, that they were beneath the regard of the public antiquaries; who never condescended to record their genealogies; nor was it lawful for them to notice their pedigrees under the severest penalties; so that if any of the posterity of these rascally clans pretend to give a successive account of their descents, they have no authority to support them but their own insolence, and therefore they are not to be regarded.

What properly falls under consideration in this place, are the principal branches of the noble and chief families of the Irish or Gadelian race; and for the sake of method we shall begin with the posterity of Heber Fionn, because he was the eldest brother of the sons of Milesius, who left issue behind him in Ireland; though it must be observed that we shall not be strictly confined to this order, but deduce likewise, in a direct line, other noble families of Ireland, who did not originally descend from this royal stock, but advanced themselves by a superiority of virtue and courage above others, who perhaps could boast of a nobler extraction.

By the preceding history it appears, that the younger brothers more often acquired the monarchy of the island and the government of the provinces than the elder. To prove this, a few examples will be sufficient: it is certain that the sovereignty of Ireland oftener fell into the hands of the posterity of Heremon, who was the younger brother of the sons of Milesius that left issue, than of Heber Fionn, who was the eldest son; and that there were more Irish monarchs of the posterity of Cobhthaig Caolmbreac, the son of Ugaine More, than of the line of Laogaire Lorc, who was the elder brother. The posterity of Niall, the hero of the nine hostages, more frequently sat upon the throne of Ireland, notwithstanding he was the youngest, than the seed of any of his four elder brothers. The crown of the province of Conacht oftener descended to the family of Duach Galach, the youngest son of Bryen, the son of Eochaidh, than to the line of the twenty-three brothers that were born before him. The province of Leinster likewise had more kings of the posterity of Fiachadh Baiceada, the youngest son of Cathaor More, than of the family of his nine elder brothers. So that since neither the monarchy of Ireland, nor the government of the provinces, did descend in a hereditary line, but was always bestowed upon the most worthy and deserving, the method I shall follow will be to trace the genealogies of the most noble families, from whatever root they sprung, and to derive every branch from its own proper stem, with as much fidelity and exactness as can justly be expected through so many ages, and so long a distance of time from their several originals.

THE GENEALOGY
OF THE
POSTERITY OF HEBER FIONN,
THE ELDEST OF THE SONS OF
KING MILESIIUS, OF SPAIN,
THAT LEFT ISSUE.

First we begin with Eogan More, son of Oilioll Olum, who had three sons that left issue, viz. Eogan More, Cormac Cas, and Cian; and there lives no more of the Hibernian race but such as descended from the said three sons of Oilioll Olum.

DANIEL, the first earl, son of Daniel an Dromuin, son of Cormac Laighrach, son of Teige Liath, son of Daniel an Dana, son of Teige na Mainistreach, son of Daniel, (This Daniel had a brother whose name was Diarmuid More. Musrcoidhe, from whom descended the noble lords of Muskery and Eogan of Buird Mainge, from whom the Mac Cartys of Cluan Maolain, and Molahiff, descended:) son of Charles, son of

Daniel Oge, (from whom Clan Daniel Roe; from Diarmuid Trallee, another brother of the said Daniel, descended the honourable family of the Mac Finins of Ceithirne:) son of

Daniel Roe of Nois Breath, son of

Cormac Fionn, (from whom descended the noble families of the Mac Cartys of Alla,

and kings of Desmond, and from Daniel, another brother of the said Cormac, descended Daniel God, from whom descended Mac Cartys Riabhach, and the nobles that descended from him in Carbry,) son of

Daniel More na Carra, son of Diarmuid na Cille Baine, from whom descended Teige Roe na Sgairte, son of

Cormac Muighthamnach, (from Teige, this Cormac's brother, descended the honourable family of, Mac Auliff,) son of

Muireadhach, son of Carthach, (from whom the Mac Cartys are called,) son of

Justin, (from his brother, Murchadh, sprung the noble family of O Callaghain,) son of

Donough, son of Callaghan Cashel, son of Buadhach, son of

Lachtna, son of
 Artgaile, son of
 Sneadhusa, (from Fogarach,
 Sneadhusa's brother, descended the family of the Fionnguinn,) son of
 Dongaile, son of
 Daolgusa, son of
 Nadfraoch, son of
 Colgan, son of
 Failbhe Flann, (from Florence, a brother of this Failbhe Flann, descended the noble family of the O Sullivan More, and O Sullivan Beara; the Munster Book or Chronicle observes, that Florence was an elder brother than Failbhe,) son of
 Aodh Dubh, son of
 Criomhthan, son of
 Feidhlim, from Eochaidh, the brother of this Feidhlim, descended the honourable family of O Keeffe, and from another brother, whose name was Eana, descended the family of O Daly in Munster,) son of
 Aongus, son of
 Nadfraoch, (from whose brother Cas, son of Corc, descended the following noble families, viz. O Donoghoe More, from whom O Donoghoe of Glinn, and all the tribes and septs of the O Mahonys in the counties of Cork and Kerry, from Cairbre Luachra, another brother of Nadfraoch, descended the ancient and noble family of the Moriartys,) son of
 Cork, son of
 Luighneagh, (from Daire Cearb, the brother of this Lu-

ighneach, descended the ancient and honourable families of the O Donovan, the O Conaill, O Cullean in Cairbry. From Fiacha Figinte, son to the said Daire, descended the Hehirs, Meighans, Davorents, O Treasaigh, and O Garvan,) son of
 Oilíoll Flan Beg, son of
 Fiachadh Muilleathan, son of
 Eogan More, son of
 Oilíoll Olum, son of
 Modha Nuagatt, son of
 Modha Neid, son of
 Deirgthine, son of
 Eadhna Modchaoín, son of
 Loich More, son of
 Modhfeibhis, son of
 Muireadhach Muchna, son of
 Eochaidh Garbh, son of
 Duach Dalta Deaghadh, son of
 Cairbre Luisgleathan, son of
 Lughaidh Laghne, son of
 Jonadhmar, son of
 Niadhseadhmuin, son of
 Adamhar Feltchaoín, son of
 Fearchorb, son of
 Modhchorb, son of
 Cobhthaig Caomh, son of
 Reachta Righdhearg, son of
 Lughaidh Laighne, son of
 Eachach, son of
 Oilíoll Fionn, son of
 Art, son of
 Lughaidh Lamhdearg, son of
 Eochaidh Uairceas, son of
 Lughaidh Jardhoin, son of
 Eadhna Dearg, son of
 Duach Fionn, son of
 Seadhna Jonaraicc, son of
 Breasrigh, son of
 Art Imleach, son of
 Feidhlime, son of
 Rotheachta, son of
 Roan, son of

Faillbhe, son of	Faobhar Glas, lord of Gothia,
Cas Cead Chaingeach, son of	son of
Ailderoid, son of	Heber Glunnfionn, lord of
Muinheamhoin, son of	Gothia, son of
Cas Clothach, son of	Lamhfionn, son of
Airireo Arda, son of	Adnambin, son of
Rotheachta, son of	Tait, son of
Rosa, son of	Ogamhain, son of
Glas, son of	Beogamhain, son of
Faobhar Glas, son of	Heber Scot, son of
Conmaol, son of	Sru, son of
Heber Fionn, son of	Easru, son of
Milesius, king of Spain, son of	Gadelas, son of
Bille, king of Spain, son of	Niull, son of
Bratha, son of	Feniusa Farsa, king of Scythia,
Deagatha, son of	and first founder of the uni-
Bratha, son of	versal schools at the plain of
Deagatha, lord of Gothia, son	Magh Seanair, son of
of	Baath, son of
Alloid, lord of Gothia, son of	Magog, son of
Nuagatt, lord of Gothia, son of	Japhet, son of
Neannuall, lord of Gothia, son	Noah, &c.
of	

THE EARL OF CLANCARTY'S PEDIGREE.

ROBERT, lord Muskery, Justin, and lady Charlotte, the children of
 Donough Mac Carty, earl of Clancarty, who has been in exile since the time of James II. but recalled in 1772; son of
 Ceallaghan, son of
 Donogh, earl of Clancarty, general of the king's forces in Munster against Cromwell, and was the last that laid down arms in Ireland, anno 1652: son of
 Cormac Oge, lord Muskery 24 years, and was the first lord viscount: he died in London, the 20th of February, anno 1640; son of
 Cormac, lord Muskery for 33 years, died in Blarney, and anno 1616; (from him sprang Teige, ancestor of the Cartys of Aglais, and Daniel, ancestor of the Cartys of Carrignarvar,) son of
 Diarmuid, lord Muskery for several years, died anno 1570; he was ancestor of the Cartys of Insirahell; son of
 Teige, lord Muskery 25 years, died anno 1565; (from him sprang Cormac, lord of Muskery seven years, who is ancestor of the Cartys of Court Bréac, and ancestor to Charles Mac Carty of Baillea Castle More, and Clough Roe,) son of

Cormac Oge Ladir, who fought and defeated the earl of Desmond at Cluthar and Moor Abbey; he performed many valiant exploits, and died anno 1536; son of

Cormac Ladir, lord Muskery 40 years; he built the castle of Blarney, Kilcrea, and Carrigna Muck, with the abbeys of Kilcrea, and five churches; son of

Teige, lord Muskery 30 years, died anno 1448; (from him sprang the ancestor of the Cartys of Drishhane,) son of

Cormac, lord Muskery 7 years, died anno 1374; son of

Diarmuid More, first lord Muskery, and ruled 14 years. He was killed by the Mahony's, anno 1367; (from him sprang Feilim, ancestor of the Cartys of Tuath na Droman, and Donogh, ancestor of the Cartys of Cloinfada,) son of

Cormac Mac Carty More; (from him sprang Diarmuid More, great ancestor of the house of Muskery, and Owen, another of his sons, ancestor of the Cartys of Cois Maing, from Donough, the Cartys of Ardcanaghty,) son of

Daniel Oge Mac Carty More; (from him sprang Diarmuid Trallea, ancestor of the Mac Finneens, and the Cartys of Clan Erought, Clan Daniel Roe,) son of

Daniel Roe, the Mac Carty More, son of

Cormac Fionn, was Mac Carty More; (from him sprang Donogh, ancestor of the Cartys of Duthalla, and the Mac Donoghs; from Donough, another son, descended Mac Daniel in Barrits; from another son, Clan Daniel Fionn, and from another the Cartys of Aglais;) son of

Daniel More was Mac Carty More; (from whose son Daniel Oge, sprang Mac Carty Reagh;) son of

Diarmuid was Mac Carty More, called king of Cork, and was the first of this line that yielded to king Henry II. (from him sprang Clan Teige Roe,) son of

Cormac, king of Munster for 15 years; he was slain by the instigation of Turlough O Bryen, grandson to Bryen Boi-roimhe; son of

Muireadhach, from whose brother descended the Mac Auliffes,) son of

Carthach, (from whom the name Carty or Mac Carty descended,) son of

Justin, king of Munster, (from his brother Morrough, the noble family of O Callaghan of Cluain Meen descended,) son of

Donough, king of Munster, Artgaile, son of
son of Sneadhnusa, son of

Ceallachan Casbel, king of Dongaile, (from this Dongaile, Munster, son of in the seventh generation,

Buadhachan, son of
Lachtina, son of

descended Riordain, ancestor of the Riordans,) son of

Daolgusa, son of
 Nadfraoch, son of
 Colgan, son of
 Failbhe Flan, king of Munster, son of
 Aodha Dubh, king of Munster, son of
 Criomhthan, king of Munster, son of
 Feidhlime, son of
 Aongus, king of Munster, son of
 Nadfraoch, (king of Munster, from the son of this Nadfraoch descended O Lyna, Irish O Laighin,) son of
 Corc, king of Munster, son of
 Luigheach, king of Munster, son of
 Oiliolla Flann Beg, king of Munster, son of
 Fiachadh Muilleathan, king of

Munster, son of
 Eogan More, son of
 Oilioll Olum, king of Munster, (from whom descended the following families, according to the Munster annals, viz. the O Sheas, Shealbhachs, Moathains, Giarains, Croneens, Glaitmhins, &c.) son of
 Modha Nuagatt, king of Munster, son of
 Modha Neid, son of
 Deirg, son of
 Deirgthine, son of
 Eanda Munchaoin, son of
 Laoich More, son of
 Modhfeibhis, son of
 Muireadhach Muchna, son of
 Eochaidh Garbh, son of
 Duach Dalta Deaghadh, monarch of Ireland, A. M. 3912.

See Mac Carty More's pedigree. The lineal line from this monarch down to Oilioll Olum were mostly kings of Munster.

THE PEDIGREE OF O SULLEVAN MORE.

DANIEL, son of
 Owen Roe, son of
 Daniel, son of
 Daniel, son of
 Daniel na Sgreaiduidhe, son of
 Daniel, son of
 Roger, (this Roger had a brother named Maccrath, from whom the Maccraths of Cappanactissy got the name) son of
 Dunlaing, son of
 Bhadhaigh, son of
 Bearnard, son of
 Mortough the Great, son of
 Dunluing, son of
 Giolla Mucoda, (from whom the name) son of
 Daniel the Great, son of

Maccrath, son of
 Buadhaig, son of
 Cathal, son of
 Hugh, son of
 Buadhaig, from Achro, son of
 Lorcan, son of
 Suillevan, (from whom the name derived,) son of
 Maollura, son of
 Eighiren, son of
 Morrough, son of
 Dubhfionracht, son of
 Flann Robha, son of
 Fiacha, the champion, son of
 Seagnusy, son of
 Florence, son of
 Hugh Dubh, son of
 Criomhthan, son of
 Feidhlim, son of

Aongus, son of
Nadfraoch, son of
Corc, son of
Lughaidh son of

Fiachadh Muilleathan, son of
Eogan More, son of
Oilioll Olum.

The worthy family of the Maccrehobans descended from O Sullivan More, &c.

The Genealogy and Spreading Branches of Cormac Cas, second son of Oilioll Olum.

THE PEDIGREE OF O BRYEN, EARL OF THOMOND.

HENRY, earl of Thomond, son of
Donogh, son of
Connor Teige from Dromore, sir Domhnall from Carrigan Choultaig, son of
Donogh; (this Donogh had five brothers, viz. Domhall, Mortough, Morrough, Teige, and Turlough,) son of
Connor; (this Connor had a brother called Morrough, the first earl of Thomond, and ancestor of the baron of Inchiquin,) son of
Turlough, son of
Teige, son of
Domhnall More; (this Domhnall More was the last king of Cashel and Limerick, from him descended Considins and Ly-saght, Irish, Giolla Jasachta,) son of
Turlough, son of
Diarmuid; (from this Diarmuid's eldest brother, named Mortough, descended Mac Mahon of Thomond, according to the poetical chronicle of the Dailgais, son of
Turlough, son of
Teige, (from whose brother descended the O Bryens of Cuanach and Eatharlach,) son of
Bryen Boiromhe; (this Bryen had six sons, viz. Morrough, Teige, Donogh, Domhnall, Connor, and Flan; none of them had issue but Teige and Donogh,) son of
Kennedy, (this Kennedy had twelve sons, and of all none had issue but Bryen, Mahon, Eishiaruin, and Dunchuain:

Turlough, son of
Bryen Catha an Aonuing, (from whom descended the O Bryens of Cumrach,) son of
Mahon Maonmhuighe; (from Connor, the son of this Mahon, descended the Bryens of Cairrig O Goiniol,) son of
Mortough, son of
Turlough, son of
Teige Caoluisge, (from whose brother, Bryen Roe, descended O Bryen Roe,) son of
Connor na Siubhdain, son of
Donogh Cairbreach, son of

from Bryen descended the O Bryens; from Mahon descended the O Beolains, Casies, in Irish O Cathasaig, O Speolains, O Hanraghains, O Siodhrachains, in English Sihan, Maccin-ery, O Congalighs, O Tuama, in English Tuomy; from Eichiaruin descended the Heras, in Irish Eichiaruins, and the Magraths; Dunghuain had six sons, viz. two Kennedys, Riagan, Longargain, Ceilliochair, and Congalach; from one of the Kennedys descended the Conuings, from the other descended O Kennedy, from Riagan descended the Riagans, from Longargain the Longargains, from Ceilliochair the Ceilliochars; Congalach died without issue,) son of

Lorcan, (from whom descended the noble family of the O Bryens of Dubhtir in Leinster; and from his son Cosgrach descended the families of the O Hogains, O Shennaghans, by some called Fox, the Healys, Murrונים, Glothiards, Aingiodhas) son of

Lachtna, son of

Corc, son of

Anluan, son of

Mahon, son of

Turlough; from whose son Ailgenan descended O Meadhra, in English Mary, from him likewise descended the Arthurs, in Irish, Artur-aign,) son of

Cathal, son of

Aodh Caomh, from whom the Henreaghtys descended, son of

Conall, son of

Eochaidh Baldearg, from whom descended O Hicky, in Irish, O Hickie, son of Carthan Fiona; (from another son of this Carthan Fiann, named Aongus, descended the following families, viz. Lonnsy, in Irish Leinnsigh, Sexton, in Irish Seasnain,

Huainain, Cormucain, Riady, Slatry, Breachta, and Tomraig, &c.) son of

Bloid; (from whose brother Caisin descended the noble family of Siol Aodha, i. e. Macnamara, from whom sprung the Clanchys; from Breanan, another son to Bloid, sprung the Hurleys, Mullowneys, and Kearneys, &c.) son of

Cais; (this Cais had twelve sons, viz. Bloid, Caisin, Lughaidh, Seadhna, Aongus Cean Athrach, Cormac, Carrthionn, Caineach Aongus Ceann Aitinnn, Aodh, Loiscionn, and Dealbhaoith; from Bloid sprung the eldest stock, from Caisin sprung the aforesaid noble family of the Macnamaras, and from them the Gradys, the Clanchys, and Clan Caisin; from Aongus Ceann Athrach sprung O Dea and Brody, in Irish Macbragideagha, and from Aongus Ceann Aitinn sprung the Hiffernans, the Neaghtains, in English Nortons, and the Hartagans; from Hugh, son of Cais, sprung Mac Coch-

Iain; from Lughaidh, son of Cais, sprung the Dobhar-chons and the Conraois, in English called by some after the name of King, as also O Cuinn in Thomond; from Dailgais descended Mac Leime, Ainle, Assiodha, Macanerhinig, in Irish Macanfhaircheine, O Mulquiny, Vide Mac Carty

in Irish O Mulchaoine, and the O Heaffies in the county of Limerick,) son of Conull Eachluath, son of Lughach Maoin, son of Aengus Tireach, son of Fearchorb, son of Modhchorb, son of Cormac Cas, son of Oilioll Olum. More's pedigree.

THE PEDIGREE OF MAC MAHON OF THOMOND.

TEIGE, son of
Turlough, son of
Teige, son of
Turlough, son of
Teige Oge, son of
Teige More, son of
Donogh na Glaice, son of
Ruadrighe Buidhe, son of
Diarmuid, son of
Donogh Carrach, son of
Murchadha na Niongnadh;
(this Morough was taken away from Corca Baiscin, and was never heard of since; he left no more issue than the said Donogh Carrach, from whom the Mac Mahons,) son of
Morough, son of
Mahon, from whom the Mac Mahons are so called, son of
Turlough, son of
Teige, son of
Bryen Boiroimhe, son of

Kennedy, son of
Lorcan, son of
Lachtna, son of
Corc, son of
Anluain, son of
Mahon, son of
Turlough, son of
Cathal, son of
Aodh Caomh, son of
Conan, son of
Eachach Baldearg, son of
Carthann Fionn, son of
Bloid, son of
Cais, son of
Conull Eachluath, son of
Luigheach Mean; (this Luigheach Mean got hostages from all parts of Ireland, he was so powerful,) son of
Aengus Tireach, son of
Fearchorb, son of
Modhcherb, son of
Cormac Cas, son of
Oilioll Olum.

Vide O Bryen's Pedigree.

THE GENEALOGY OF MACNAMARA OF ROS ROE.

DANIEL, Donogh, and Teige, the sons of
Siodha Macnamara, son of
Florence, son of
Florence, son of
Lochloinn, son of

Florence, son of
Siodha Cam, son of
Mac Con, son of
Conmeadha, son of
Mac Con, son of
Lochloinn, son of

Geameadha More, son of
 Niall, son of
 Conmara, son of
 Donall, son of
 Conmara, from whom the Mac-
 namaras took the name, son
 of
 Eana, son of
 Aissia, son of
 Siodha an Eich Buidhe, son of
 Maolcluiste, son of
 Coilean, son of
 Urthoile, son of

Dungolle, son of
 Eogan, son of
 Athluan, son of
 Feargoill, son of
 Carrthach, son of
 Caisin, son of
 Cais, son of
 Conull Eachluath, son of
 Luigheach Mean, son of
 Fearchorb, son of
 Modchorb, son of
 Cormac Cas, son of
 Oilioll Olum.

THE PEDIGREE OF SIR DANIEL O CARROL.

DANIEL and John, sons of
 Sir Daniel, O Carrol by his
 lady Elizabeth, eldest daugh-
 ter of Thomas Jervis, in the
 county of Southampton,
 Esq. by his first wife Eliza-
 beth, daughter of Sir Gil-
 bert Clarke of Chyllothie in
 Derbyshire. This Sir Da-
 niel was by patent created,
 by the king of Spain, a
 knight of the most military
 order of St. Jago, for sin-
 gular services done to that
 king in the time of war; he
 left that service in disgust,
 and afterwards had, by a
 patent from queen Anne,
 the rank of knighthood, and
 was made colonel of a regi-
 ment of horse: son of

John O Carrol, who was re-
 moved into Conacht, at five
 years of age, by Oliver
 Cromwell, thereby to des-
 troy the interest of his fam-
 ily, who were in all ages
 known to stand for the liber-
 ties of their country. This
 John was married to Marga-

ret, daughter of O Crean
 Sligoe by his wife Margaret,
 daughter to Lord Berming-
 ham of Athenry; by this
 marriage that family of O
 Carrol was doubly allied to
 the noble houses of the earl
 of Antrim, earl of Clanrick-
 ard, the lords Dillon and
 Mayo, &c. son of

Daniel O Carrol, who was in
 great esteem with king Char-
 les I. in whose service he
 died, after rendering him
 signal services; son of

Donogh O Carrol, who was
 married to Dorothy, daugh-
 ter to O Kennedy by Mar-
 garet O Bryen Ara, daugh-
 ter to More Carroll Elly of
 O Neill Clanabuidhe, whose
 mother was the daughter of
 the earl of Argyle in the
 highlands of Scotland. This
 Donogh O Carrol had thirty
 sons and one daughter by
 the said Dorothy his wife;
 the daughter's name was
 More, and was married to
 Robert O Carrol of Emly,

of whom are many issues. This Donogh presented his thirty sons in one troop of horse, all accoutred in habiliments of war, to the earl of Ormond, together with all his interest for the service, of king Charles I.; most of those died in foreign service, having followed the hard fate of king Charles II. &c. son of

Cian O Carrol the second. In his time two brothers of the right branch of Feargan Ainim or William Ower, put a garrison into the Leip, being part of his right; they also gathered an army on the bank of the river Brisnagh: upon which Cian marched with all his forces against them, and joined battle at a place called Tomaha, where he routed them, and killed the two brothers; he then marched and laid siege to the castle of Leip, as part of his estate, but was unfortunately killed at the siege; he was married to O Mulaghlunn, daughter of the king of Meath: son of

Thady the fifth, was married to Sarah O Bryen, daughter of Teige More O Bryen, brother to Donogh More O Bryen, earl of Thomond, and to Sir Daniel O Bryen, lord of Clare, and left issue: son of

Donogh, who was the most gallant horseman of his time, and a great soldier, was married to O Connor Failie's daughter, by whom he had issue: son of

Mulruany the fifth, who was called the Great; was married to the king of Leinster's daughter, by whom he had many daughters, who were all married to the first nobility of the nation, one of whom was married to Lord Muskery, another to the great earl of Desmond, &c. Mulruany died without male issue, but had one shocho son called Feargan Ainim, predecessor of William Ower: son of

John had two sons, Mulruany and Donogh the eldest, son of

Mulruany na Feasoige the fourth, founded the fine convent of Roscrea for the Franciscan or Grey Friars, anno 1490: he married Bibania, daughter of O Dempsey, lord of Clanmalier, by whom he had issue: son of

Thady the fourth, son of

Thady the third, son of

Roger, son of

Mulruany the third, son of

Thady the second, son of

Finn the second, son of

Guillanbhealluig, son of

Donough O Carroll the Great, king of Elly, and Oirgiall in the north, founded the famous abbey of Melliford in the county of Louth, anno 1142, the abbey of Newry anno 1148, and Cnocknasingan abbey, anno 1192.

He was a pious prince; he gave Ardmach many jewels, as an offering, and left a glorious character behind him to posterity; son of

Mulruany the second, son of

Finn the first, son of
 Donall, son of
 Rioghbbhradan, son of
 Concairne, son of
 Maonuigh, son of
 Carrol, from whom this an-
 cient family took the name,
 given to them by the pious
 Bryen Boiromha, monarch
 of Ireland, anno 1022. It
 was this monarch that gave
 surnames to all the Irish fam-
 ilies; and in imitation of the
 same, the Germans, French,
 Italians, &c. began to fix
 surnames to distinguish fam-
 ilies from one another: it
 was from this Carroll, that
 Elly the royal was called,
 Elly O Carrol, to distin-
 guish it from all others; he
 was the son of
 Hugh, son of
 Dubhlaoir, son of
 Cnambin, son of
 Maonuigh, son of
 Seachnusach, son of
 Aingeadha, son of
 Maolruana, son of
 Ultan, son of
 Ailtine, son of
 Lonainn, son of
 Indigh, son of
 Feigh, son of
 Tail, son of
 Meaghair, son of
 Amruidh, son of
 Druidh, son of
 Eile Rioghdearg the royal,
 from whom the country got
 the name, son of
 Eirc, son of
 Sabhornuigh, son of
 Jongoin, from whose brother
 Teige sprang O Connor
 Cianachta, son of
 Fionnachaidh, from whose bro-

ther sprang the noble family
 of O Meaghair, son of
 Conla, son of
 Teige, who had another son,
 called Cormac Gaileang,
 from whom sprang the noble
 families of O Hara, O Ga-
 ra, as also a family of the
 O Flanagan, Dulchontas,
 Corcorans, and a sept of the
 O Casies; son of
 Cian the first, son of
 Oilíoll Olum, son of
 Modha Nuagatt, son of
 Modha Neid, son of
 Deirgthine, son of
 Eadhna Modchaoín, son of
 Loich More, son of
 Modhfeibhis, son of
 Muireadhach Muchna, son of
 Eochaidh Garbh, son of
 Duach Dalta Deaghadh, mo-
 narch of Ireland, A. M. 3912,
 son of
 Cairbre Luisgleathan, son of
 Lughaidh Laighne, son of
 Jonadhmar, son of
 Niadhseadhmuin, son of
 Adamhar Foltchaoín, son of
 Fearchorb, son of
 Modhchorb, son of
 Cobhthaig Caomh, son of
 Reachta Ríghdearg, son of
 Lughaidh Laighne, son of
 Eochaidh, son of
 Oilíella Fionn, son of
 Art, son of
 Lughaidh Lamhdearg, son of
 Eochaidh Uairceas, son of
 Lughaidh Jardhoín, son of
 Eadhna Dearg, son of
 Duach Fionn, son of
 Seadhna Jonaricc, son of
 Breasrigh, son of
 Art Imíreach, son of
 Elim, son of
 Rotheachta, son of

Roan, son of	Rosa, son of
Faillbhe Ilchortach, son of	Glas, son of
Cais Cead Chaingeach, son of	Nuagatt Deighlamh, son of
Aildergoid, son of	Eochaidh, son of
Muinheamshoin, son of	Faobhar Glas, son of
Cas Clothach, son of	Conmael, son of
Firarda, son of	Heber Fionn, son of
Rotheachta, son of	Milesius, king of Spain
Vide Mac Carty More's pedigree.	

THE GENEALOGY

OF

THE POSTERITY OF IR,

SON OF

MILESIUS, KING OF SPAIN.

Conall Cearnach, and Feargus, two of Ir's posterity that left issue; from Conall Cearnach sprang the noble families of the Magenises and the Moors, in Irish O Mordha; from Feargus, O Connor Kerry, O Connor Corcamroe, and the O Farrels, with their spreading branches.

THE PEDIGREE OF THE MAGENNISES.

ART ROE, son of	Eachmileadh, son of
Aodha, son of	Aongus Oge, son of
Donall Oge, son of	Aongus More, from whom
Donall More, son of	Magenis took that name, son
Aodha, son of	of
Art, son of	Eideadha, son of
Aodha, son of	Laignean, son of
Art na Madhman, son of	Blathmhac, son of
Mortough Riaganach, son of	Donall, son of
Eachmileadh, son of	Connor, son of
Roger, son of	Breasal Baldearg, son of
Giolla Colluim, son of	Aodhain, son of
Duibhinnsi, son of	Mongain, son of
Aodha Ramhar, son of	Sarain, son of
Flathbheartach, son of	Maine, son of
Eachmileadh, son of	Fothaigh, son of
Aongus, son of	Connall, from whose brother
Aodha, son of	Sarain sprang Mac Cartain,

son of
 Caolbhaig, son of
 Croin Badhraoi, son of
 Eachach, from whom Jobh
 Eachach got the name, son
 of
 Luigheach, son of
 Rosa, son of
 Jomchadha, son of
 Feidhlim, son of
 Cais, son of
 Fiachadh Aruidhe, from whom
 Dail Aruidhe got that name,
 son of
 Aongus Gaibhion, from whom
 sprang Mac an Gaibhion,
 in English Smith, according
 to Magenis's annals, son of
 Feargus Gaileang, son of
 Tiobruide Tireach, son of
 Breasal Breac, son of
 Curb Mail,
 Rochraoidh, son of
 Cathbhuadh, son of
 Giallach, son of
 Dunchadh, son of
 Fionchadh, son of
 Muireadhach, son of
 Fiachadh Fionamhnais, son of
 Irial Glunmear, son of
 Connal Cearnach, (from La-
 oiseach Cean More, another
 son of Connal, sprang the
 See Mac Carty

noble family of O Mordha,
 in English More, who were
 kings and lords of Leix;
 from the said Connal sprang
 likewise Mac Giollariabhaig,
 Mac an Bhaird, and the
 Lawlors) son of
 Amergin, son of
 Cais, son of
 Fachtna, son of
 Cathbhadh, son of
 Cionga, son of
 Roger Magnus, (from whose
 other son, Rosa Roe, sprang
 Feargus,) son of
 Sithridh, son of
 Doubh, son of
 Fomhor, son of
 Airgiodmar, son of
 Siorlamh, son of
 Finn, son of
 Bratha, son of
 Labhradha, son of
 Cairbre, son of
 Ollamh Fodhla, son of
 Fiachadh Fionnsgothach, son
 of
 Seadhna Airt, son of
 Airtri, son of
 Eibhric, son of
 Eibher, son of
 Ir, son of
 Milesius, king of Spain.
 More's pedigree.

THE PEDIGREE OF O CONNOR KERRY.

JOHN O Connor, son of
 Connor Bachach, son of
 Connor Fionn, son of
 Connor, son of
 John, son of
 Connor, son of
 Connor, son of
 Connor, son of
 Diarmuid, son of

Mahon, son of
 Diarmuid Sluagach, son of
 Mahon, son of
 Corc, son of
 Beathaig, son of
 Connor, son of
 Cathal, son of
 Aodha, son of
 Teige, son of

Roger, son of
 Conluachra, son of
 Diarmaid, son of
 Compor, son of
 Finn, son of
 Maolseachluin, son of
 Floin Fearna, son of
 Ciar, son of
 Colman, son of
 Cobhthaig, son of
 Reachtabhrach, son of
 Maoltuile, son of
 Aodha, son of
 Durtachta, son of
 Seanuig, son of
 Reathach, son of
 Fearbha, son of
 Jomchadha, son of
 Eibhric, son of
 Mochduine, son of
 Ulaimh, son of
 Meisíncon, son of
 Sabbhala, son of
 Modha Art, son of
 Oirbhíonmhar, son of
 Eochaidh, son of
 Artri, son of
 *Aghnamuín, son of
 Fiamhuin, son of
 Dealbnaoi, son of
 Eana, son of
 Laine, son of
 Ulsaigh, son of
 Tamhain, son of
 Feargus. This Feargus had
 three noble princes of great
 valour and conduct; the
 first and eldest was Ciar,
 who obtained a large terri-
 tory in the county of Kerry;
 from him descended the no-
 ble families of O Connor,
 kings of Kerry, as also the
 Scanlans and Brosnaghans;
 from him the county took
 the name Ciarraidhe, in
 English Kerry. From Core,

the second son of Feargus,
 sprang O Connor, kings of
 Corcamroe. O Loughlinn,
 kings of Buirrinn, and the
 families of O Cathil, Con-
 way, in Irish Condubh, Ca-
 sie, in Irish Caisfhiagh,
 Tierny, in Irish O Tiagh-
 urna, Nestor, in Irish Mac-
 anaistir, O Marchachain,
 O Tyn, and the Hargans
 and Flathertys of Thou-
 mond. From Conmac, the
 the third son of Feargus,
 sprang the noble families of
 O Farril, kings of Upper
 Conmaicne, now the county
 of Longford; the Rannals,
 in Irish Magranuill, kings
 of Lower Conmaicne, now
 the county of Leitrim, and
 Dorcy, in Irish Magdhar-
 chuidh, Mac Eochaidh, O
 Huallachain, Mac Shean-
 loich, O Morain, O Roda-
 chain, in English O Rody,
 O Dubhain, in English O
 Duan, Mac Anoglaich, O
 Maining, Gilmer, in Irish
 Macgiollamhir. From Ir
 also sprang Kenny, in Irish
 O Cionnuidhe, otherwise cal-
 led Mac an Cheanuadh,
 Kennelly, in Irish O Cionn-
 fhaoladh, Keithernys, in
 Irish Ceatherna, and Mac
 Eochaidh, in Leinster, the
 Carrolans, &c.
 The chief of each noble fam-
 ily in Ireland was always
 styled as king, the only title
 in use amongst the Irish to
 distinguish the nobility from
 the inferior gentry, until the
 English introduced the titles
 of earl, viscount, baron,
 knight, &c.

THE GENEALOGY OF THE POSTERITY OF HEREMON.

Ugaine More, the stock of this princely race, had but two sons that left issue, viz. Laogaire Lorc and Cobthaig Caolbreag; from Cobthaig descended the several septs of the race of Heremon in Leath Cuinn, and from Laogaire those of the same race in Leinster.

THE PEDIGREE OF THE GREAT O NEILL,

JOHN, son of	brother Aodha spaang Clan
Hugh, son of	Aodha Buidhe, by others
Feardorcha, son of	Mac Boyes, son of
Counn Bachach, son of	Mortough na Gcochall Gcroi-
Henry, son of	ceann, son of
Eogan; (the posterity of Feid-	Niall Glandubh, son of
hlím Roe parts here with O	Aodha Fionnliath, son of
Neill,) son of	Niall Caille, son of
Niall Oge, son of	Aodha Dorndighe, son of
Niall More, son of	Niall Freasach, from whose
Aodha, son of	brother Connor sprang O
Donall, son of	Kean, in Irish O Cathaine,
Bryen Chatha an Duin, son of	son of
Niall Roe, son of	Feargoile, son of
Aodha an Maccaomh Toin-	Maolduinne, son of
leasg, son of	Maolfithrighe, son of
Mortough Moigh Lian, son of	Aodha Uaríodhnach, son of
Teige Glinne, son of	Donall Ilchealgach, son of
Connor na Fíodhga, son of	Mortough, from whose brother
Donall an Toghdamb, son of	Maine sprang O Gormleag-
Aodha Athlamh, from whose	badh, son of
son Donnesleibhe sprang	Muireadhach Eogan; (from
Mac Suibhne Fanat, and	this Eogan sprang the illus-
from him sprang Mac Swy-	trious family of O Neill,
ny Dútáth and Mac Swy-	kings of Tir Eogan, in Eng-
ny Badhuine, son of	lish Tíreoin, O Heodhasa,
Flathbhertach an Trosdain,	O Cuallain, O Craoibhe,
son of	in English Creagh, Mulli-
Mortough Midhig, son of	neux, in Irish O Maolagain,
Donall Ardhamach, from whose	O Maolmhicil, in English

Mulvihíl, Horan, in Irish Clann Odhrain; the said Eogan had five sons that had issue, viz. Muireadhach, Oilíoll, Feargus, Feidhlim, and Eochaidh Binnig; from Mortough, son of Muireadhach, sprang Maglachluin, in English Mac Loghlin; from Mongan, son of Muireadhach, sprang the Donallys, and from Feargall, son of Muireadhach, sprang the Caulfields, in Irish Cathmaoil; from Oilíolla, son of Eogan, sprang Mac Giolla Kelly, and from Feidhlim; son of Eogan, sprang O Dubhdhiarma, &c.) son of Niall of the nine hostages, who had seven sons, viz. Laogaire, Eogan, Eana, Cairbre, Maine, Conull Gulban, and Conall Creamthine; from Laogaire, son of Niall, sprang O Conlivan, in Irish O Caoindhealbhaín; from Eogan sprang the families aforesaid; from Maine, son of Niall, sprang the Sionach O Hagain, O Roanain, Mac Conmeadhá, in English Mac Conmeic, Uí Ineirge, Slamins, in Irish Slamhain, Mulconry, in Irish Maolchoinaire, Ciobhlíochains, Sheils Cathalains, the Breens, in Irish Muinter Bhraoin, Murrys, Cordhamhna, O Cuinn, O Taidhgáin, O Roanain, and Deignan, in Irish Dubhgeanain. From Conall Gulban, son of Niall, sprang the renowned family of O Donail, kings of Tirconnell, and from O Daniel sprang O Doharty, O Gallagher, and

O Boyle, in Irish O Buidhill; from Conall Creamthine, son of Niall, sprang O Maoleachluin; Eana and Cairbre left no issue; from Fiachadh, son of Niall, sprang O Mulloy, O Maolmbuadh, Mageoghagan, and the Mac Cuillins, in Irish Sliocht Gcoilín, and O Huiginn,) son of Eochaidh Moighmeodhín, son of Muireadhach Tireach, son of Fiachadh Sreabhthuinné, son of Cairbre Liffeachair, son of Cormac Ulfhadha, son of Art Aonfhair, son of Conn Cead Chatach, son of Feidhlime Reachtmháir, son of Tuathal Teachtmháir, son of Fiachadh Fionnla, son of Fearadhach Fionn, son of Criomhthán Niadhnáir, son of Lugh Riabhndearg, son of Mac na trí Bfineamhna, son of Eochaidh Feidhlíoch; son of Finn, son of Finnlogha, son of Roighnein 'Roe, son of Easamuin Eamhna, son of Blathachta, son of Labhradh Lorck, son of Eadhna Aighnach, son of Aongus Tuirmheach Teamhrach, son of Eochaidh Foltleathan, son of Ciliolla Caisfhialach, son of Conla Cruadh Chealgach, son of Jaran Gleofathach, son of Mailge Molbthach, son of Cobhthaig Caolmbreag, son of Ugaine More, son of Duach Laghrach, son of Fiacha Tolgrach, son of

Muireadhach Bolgrach, son of	Fiachadh Labhruine, son of
Simon Breac, son of	Smiorguill, son of
Faobhar Glas, son of	Eanbhotha, son of
Nuadha Fionnfail, son of	Tighernmas, son of
Giallacha, son of	Follain, son of
Oliolla Foltchaoín, son of	Eithriall, son of
Siorna Saogalach, son of	Iriall Faidh, son of
Dein Rotheachta, son of	Heremon, son of
Maoin, son of	Milesius, king of Spain.
Aongus Olmuchach, son of	

Vide Mac Carty More's pedigree.

THE PEDIGREE OF O DOMHNAIL

AODHA, son of
 Roger, son of
 Aedha, son of
 Maghnus, son of
 Aodha Dubh, son of
 Aodha Roe, son of
 Niall Garbh, son of
 Turlough an Fhiona, son of
 Niall Garbh, son of
 Aodha, son of
 Donall Oge, son of
 Donall More, son of
 Eighneachain, son of
 Donogh, son of
 Donall, son of
 Aodha, son of
 Teige, son of
 Conn, son of
 Cathbhar, son of
 Giolla Criost, son of
 Cathbhar, son of
 Donall, from whom O Donail
 took that name, son of
 Eighneachain, son of
 Dalaig (from whom O Daly in
 Coracht took the name, others
 call them Sioll Ndala,) son of
 Mortough; (this Mortough
 had two brothers, viz. Maol-
 duin, from whom sprung O
 Boyle, in Irish O Buidhill,
 and Fianan, from whom

descended O Doharty,) son
 of
 Feargus, son of
 Seadhna, son of
 Feargus Ceannfada, son of
 Seadhna, son of
 Cona I Gul ban son of
 Niall of the nine hostages, son
 of
 Eochaidh Moighmeodhin. This
 Eochaidh had five sons, viz.
 Bryen, Fiacha, Oilíoll, Fear-
 gus, who were the four sons
 of Mongfinne, daughter of
 Fiodhaig; his fifth son was
 Niall of the nine hostages,
 his mother was Carionn Cos-
 dubh, daughter to the king
 of Britain; and though Ni-
 all was the youngest son of
 the five, yet he was allowed
 the first place in genealogy,
 because he was the most
 powerful, and that more of
 his posterity were monarchs
 of Ireland than of the other
 two brothers that had issue;
 Feargus and Oilíoll died is-
 sueless, and the respective
 genealogies of the two bro-
 thers that left issue, which
 were Bryen and Fiacha,
 will be traced as follows:

THE GENEALOGY OF O CONNOR ROE.

CATHAL Oge, son of
 Aodha, son of
 Turlough Roe, son of
 Teige Bóye, son of
 Cathal Roe, son of
 Teige, son of
 Turlough Roe, son of
 Aodha, son of
 Fídhlimídh, (from whose brother Turlough sprang the noble family of O Connor Donn,) son of
 Hugh or Aodha, son of
 Eogan, son of
 Roger, son of
 Aodha, son of
 Cathal Crobhdearg, son of
 Turlough More. (This Turlough had five sons who had left issue, viz. Cathal Crobhdearg, from whom sprang the noble families of O Connor Roe and O Connor Donn; from Bryen Laighneach, the second son, sprang the noble family of O Connor Sligoe; from Aodha Dall, the third son, descended O Gealbhuídh; Maghnus, from whom descended Mac Maghnus of Tírtuathail, and O Connor na Midhe, from whom sprang Clan Con Aifne;) son of
 Roger na Síoghbuídh, son of
 Aodha na Gaibhearnuig, son of
 Teige an Eich Gil, (from whose son Mulruany descended the famous family of Mac Diarmuid of Moighluirg, from whom sprang Mac Donogh of Coruinn

and Tíir Oiliolla:) son of
 Catal, son of
 Connor, (from whose brother Teige the family of the Teiges descended,) son of
 Teige, son of
 Cathal, son of
 Connor, son of
 Teige More, son of
 Muirghiosa, (from whose son Cathal sprang Mac Oiríeghtaig,) son of
 Tumataigh, son of
 Jonarghtaigh, from whom sprang
 O Birn, son of
 Muireadhach Múilleathan, (from whose son sprang O Flanagan, Mael Breanoin, and O Mael Mocheirge; from Feargus, another son sprang Mac Samhragain;) son of
 Ragallach, son of
 Uadhach, son of
 Aodha, (from whom sprung O Flynn,) son of
 Eochaidh Tíormchorra, son of
 Eargus, (from whose son Feargna sprang the noble family of O Rourke, kings of Breifne, O Reily, in Irish O Ragalaigh, kings of Cavan, from whom descended the Rahillys, according to the annals of Ireland written at Ballimore, on fine vellum, 300 years ago, now extant in Trinity College, Dublin, as also from the said Feargna sprang the noble families of O Donallan, Cosnamha, and Mac Tighernains; from Duach Teangamha, another son of Fear-

gus, sprang O Flaherty, king of Jar Conacht; son of Muireadhach Mail, son of Eogan Sreibh, son of Duach Gallach, son of Bryen, (from whose son Oiriosoin, sprang the noble family of O Mayly; from Earca Dearg, another son of Bryen, sprang Mac Branan and O Hanly; from the said Bryen sprang Mac Teige, Magoireachtaig, Cruadhlaoch, in English, O Crowly, O Concheanain, O Fionnagain, O Hallurain, O

Muirgheasa, Mac Brady, Garvy, in Irish O Gairbhia, O Flanagan, O Floin, Line, Fahy, in Irish O Fathaig, O Cnamhin, O Domhleinn, O Breislin, and Mac Aodh, &c.) son of Eochaidh Moighmeodhin, son of Muireadhach Tireach, son of Fiachadh Sresbhtuine, son of Cairbre Liffreachair, son of Cormac Ulfhada, son of Art Aonfhir, son of Conn Cead Chatach.

Vide O Neill's pedigree.

THE PEDIGREE OF MAGEOGHAGAN.

CONNOR and Conly, sons of Calbhach, son of Conly, son of Conuill, son of Neill, son of Rassa, son of Conly, son of Connor, son of Laignigh, son of Conly, son of Hugh Boye, son of Diarmuid, son of Donough, son of Mortough, son of Congalach, son of Congalach, son of Mortough, son of Donough, son of Congalach Oge, son of Congalach More, son of Mortough, son of Concalma, son of Cencoighchrithe, son of Congalach, son of Mortough, son of

Maolseachluin, son of Cosgrach, son of Anluan, son of Congalach, son of Donough, son of Morough, son of Amalgach, son of Floin, son of Eathach, son of Eochaidh, son of Eochaidh, son of Criomhthan, son of Giolla Colluin, son of Amalgach, son of Roger, son of Ineirge, son of Rochagain, (from whom Mageoghagan took the name,) son of Cosgrach, son of Amalgach, son of Tuathal, son of Fiachadh, son of Niall of the nine hostages, mer- narch of Ireland.

Vide O Neill's pedigree.

THE PEDIGREE OF O SHEAGNASY.

<p>DIARMUID, son of Roger, son of Diarmuid, son of Giolla Dubh, son of Diarmuid, son of William, son of John, son of Owen, son of Giolla na Naomh, son of Roger, son of Giolla na Naomh, son of Randle, son of Guilbuidhe, son of Sheagnasy, (from whom O Sheagnasy took the name,) son of Donogh, son of Conmidhe, son of Feargoile, son of Maolciarain, son of Cais, son of Maoltuile, son of Siethmaine, son of Nechba, son of Eaghno, son of Gabhran, son of Tobhuigh Branán, son of Broinleath Dearg, son of Morough, son of Aodh, son of Artgoile, (from whose son Ardgal sprang O Dowd, O Heyn, Kilkelly O Cearaigh, O Cleirigh, O Fahy, O Braonain of Cineal Aodha, Muintir Chomaltain Keady, in Irish Muintir Cheadaig, and the Caffuogs, in Irish</p>	<p>Muintir Chathmhogha, &c.) son of Guarie an Oinigh, son of Colman, son of Cobhthaig, son of Gabhneoin, son of Conull, son of Eogan, son of Eochaidh Breac, (from whom descended Muintir Crea- chain, Muintir Leanain, Muintir Laithilte, and Mu- inter Shuanaig,) son of Dathi, son of Fiacha, son of Eochaidh Moighmeodhin, son of Fiachadh Sreabhtuine, (whose brother Eochaidh Dubhlein was father of the three Col- las, who were princes of conduct and valour. From Colla Uais, the eldest, sprang the noble family of Mac Donaill, both in Ire- land and Scotland, as also Shiehy, in Irish Clan Tsithgh, Dowel, in Irish Clan Dub- hail, Kerin, in Irish Clan Cheirin, Flynn, in Irish O Floinn, Tuirtre as before- mentioned, as also O Brea- sail Macha, &c.) son of Cairbre Liffeachair, son of Cormac Ulfhada, son of Art Aonfhir, son of Conn Cead Chatach.</p>
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Vide O'Neill's pedigree.

THE PEDIGREE OF MAC DONAILL, EARL OF ANTRIM.

<p>RANDLE, son of Samhairle, son of Asudrum, son of</p>	<p>Eoin Cathanach, son of Donall Ballach, son of Eoin More, son of</p>
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Eoin, son of
Aongus Oge, son of
Aongus, son of
Donaill, (from whom Mac Do-
nail, took the name; from
Alusdrum, another son of
this Donaill, the Shiehys
descended;) son of

Randle, son of
Samhairle, son of
Giolla Bride, son of
Giolla Adamhnuin, son of
Solamh, from whom sprang
the Sollys, in Irish Mac
Solamh, &c. son of

Vide O'Neill's pedigree.

Meadbruidhe, son of
Suibhne, son of
Niallgus, son of
Maine, son of
Goffra, son of
Feargus, son of
Eirc, son of
Criomhthan, son of
Eochaidh, son of
Colla Uais, son of
Eochaidh Dubhlein, son of
Cairbre Liffeachair, son of
Cormac Ulfhada, son of
Art Aonfhair, son of
Conn Cead Chathach.

From Colla da Chrioch, second
brother, descended the noble
families of Mac Mahon of
Ulster, kings of Oirgiall;
Maguire, kings of Fearma-
nagh; O Kelly, kings of
Maine, &c.

Likewise from this race sprang
O Madin, in Irish O Ma-
daighin, Eagan, in Irish Mac
Eagain, O Nialain, O Han-
luain, and the Nortons; in
Irish O Neachtain, &c.

THE PEDIGREE OF MAGUIRE.

CONCONACHT More, (who was
slain at Aughrim in behalf
of James II. &c.) son of

Aodha, son of
Bryen, son of
Conconacht, son of
Conconacht, son of
Conconacht, son of
Bryen, son of
Philip, son of
Thomas More, son of
Aodha Roe, son of
Flathbhertach, son of
Donn, son of
Donall, son of
Christianus, son of
Donn More, son of
Randle, son of

Guire, (from whom Maguire
took the name,) son of
Cairrdhigh, son of
Oirdheiligh, son of
Guir, son of
Cairnaigh, son of
Luain, son of
Uairgioladh, son of
Criomhthan, son of
Feidhthigh, son of
Roichidh, son of
Colla da Chrioch, son of
Eochaidh Dubhlein, son of
Fiachadh Sreabhthuine, son of
Cairbre Liffeachair, son of
Cormac Ulfhada, son of
Art Aonfhair, son of
Conn Cead Chatach.

Vide O'Neill's pedigree.

THE GENEALOGY OF O KELLY.

MAOLRACHLUIN, son of
Feadorcha, son of
Cealla, son of
Donall, son of
Aodh, son of
William, son of
Maoleachloinn, son of
William Boye, son of
Donogh Muimhneach, son of
Connor, son of
Donall, son of
Teige Tailteann, son of
Connor, son of
Diarmuid, son of
Connor, son of
Teige Chatha Bryen, son of
Morough, son of
Aodha, son of
Ceallaig, from whom O Kelly
 took the name, son of
Fianachta, son of
Oiliolla, son of
Jonrachtach, from whose brother
Cosgrach sprang **Clan**
Aodhaghain, son of
Foithchiolla, son of
Dluthaig, son of
Diocholla, son of
Eogan Fionn, from whose brother
Buadhach sprang **O**
Madagain, son of
Cormac, son of
Cairbre Crom, son of
Fearaidhach, son of
Lughaidh, son of
Dallain, son of
Breasal, son of
Maine Mor, son of
Eochaidh Firdaghiall, son of
Donall, son of
Jomchaidh. (This Jomchaidh
 had three brothers, viz. **De-**
aghadh Durn, from whom
 sprang **Mac Mahon** of **Uls-**

ter; **Rochadh**, the second
 brother, from whom sprang
Maguire, and **Mac Tigh-**
ernan of **Clan Farril**; **Fia-**
chradh, the third brother,
 from whom sprang **O Han-**
luain and **O Niallain**.) son of
Conn Cead Chathach. (This
 Conn had two brothers;
 from **Eochaidh Fionn**, one
 of them, descended **O Nul-**
lain in **Leinster**; from **Fia-**
chadh Suidhe, the other
 brother, sprang the **O Wha-**
lans, in **Irish O Faolain**,
 and **O Bruic** in **Munster**;)

son of
Feidhlim Reachtmar, son of
Tuathal Teachtmair, son of
Fiachadh Fionola, son of
Fearadhach Fionn, son of
Criomthan Naidhnair, son of
Lugh Riabhndearg, son of
Mac na trii Bineamhna, son of
Eochaidh Feidhlioch, son of
Finn, son of
Finnlogha, son of
Roighnein Roe, son of
Easamuin Eamhna, son of
Blathachta, son of
Labhradh Lorck, son of
Eana Aighnach, from whose
 brother **Fiachadh Fearnara**
 sprang **Conaire Mac Mod-**
ha Lamhadh, brother-in-law
 to **Conn Cead Chathach**,
 and he was father to the
 three **Cairbres**, viz. **Cairbre**
Riada, **Cairbre Muisk**, and
Cairbre Bascain; they and
 their posterity were called
Earnuide Mumhan; from
Cairbre Riada is **Dailriada**
 in **Scotland** called; from

Cairbre Muisk is Muskerry in Munster called, of whose posterity is O Failbhee, in English O Failvy, in Desmond, an ancient and noble family, &c. from Cairbre Bascain is Corca Baiscin called, and we find none of his issue. From the said Cairbre Riada sprang these names in Scotland, viz. Cizeal Guaire, Magh Aghnamhuin, Magh Eogain, Magh

Beithriche, Magh Giolla Eoin, and Magh Giolla Laghnahain, &c.) son of Aengus Tuirmheach Teamhrach, son of Eochaidh Foltleathan, son of Oilolla Cairfhiacloch, son of Conla Cruadh Chealgach, son of Jaran Gleofathach, son of Meilge Molbthach, son of Cobhthaisig Caolmbreag, son of Ugaine More.

Vide O'Neill's pedigree.

THE FOLLOWING NOBLE BRANCHES OF THE FOREGOING PRINCELY FAMILY OF O KELLY.

DONAL O KELLY, or Dennis Kelly of Aghraan, in the county of Galway, in the kingdom of Ireland, Esq. is the only son of Charles Kelly, commonly called colonel Charles Kelly, who was bred in his youth at St. Omers, where he went thro' the course of his studies with great reputation, and became well versed in the knowledge of most of the European languages, such as Greek, Latin, Italian, Spanish, French, English, and Irish. In the year 1642 he returned to Ireland, and having soon the command of a troop of horse under the marquis of Ormond, distinguished himself in the royal cause upon many occasions during the war; but when the king was beheaded, and Ireland had been reduced by the usurper, he left the kingdom, and carried a regiment of foot, consisting of 2000

men into Spain, and his royal master, king Charles II. being then in France, he soon repaired to him, and being followed by most of his officers and soldiers, they were formed into a regiment, and placed again under his command. Colonel Charles Kelly continued in France, till cardinal Mazarine made that infamous peace with Cromwell, by which the king and royal family were obliged to quit that kingdom, and retire into Spain, the only power at variance with the usurper; then, like a great many other gallant and loyal gentlemen, he quitted that service, and followed his royal master into Spain, where he remained till it pleased God to bring about the happy restoration. In the year 1660 he came into England, and was highly esteemed for his learning, loyalty, and great services

both at home and abroad. In the reign of king James II. he was chosen knight of the shire for the county of Roscommon in Ireland, and one of his majesty's most honourable privy council in that kingdom. He was a person of great abilities, piety, and universal knowledge, and was justly esteemed one of the wisest as well as most accomplished men of the age; son of John O Kelly, commonly called colonel John Kelly, the father of Charles, and grandfather to the present Dennis, was likewise very active and zealous in supporting the cause of king Charles I. during the whole course of the war of Ireland, and had such a distinguished character for his services from those two eminent royalists, the marquisses of Ormond and Clanrickard, that he was restored, by a particular clause in the act of settlement, to all the estate which he either had in possession or reversion in the year 1641, which estate was accordingly enjoyed by him, and still remains in his family. The said John O Kelly was son and heir to Colla O Kelly, who, in the reign of queen Elizabeth, was commander of the foot, under the great Richard, earl of Clanrickard, and then of St. Albans

in England, at the battle of Kinsale, against the Spaniards; in which the said Colla O Kelly behaved himself with the greatest conduct and resolution. This family is the chief of the name, and one of the most ancient, in the kingdom, and were allied to most of the best families in it; for Colla O Kelly was married into the family of the Betaghs, an ancient good one of Danish extraction; his son John was married to the daughter of Sir William Hill of Ulenstown, in the county of Meath, by his first wife, daughter to Plunket of Gypstown, of the earl of Fingall's family; Charles was married to the daughter of O Kelly of Galway, by Ayles, daughter to O Sheaghasy, another ancient good family in that country; and the present Dennis is married to the honourable Mary Kelly, alias Bellew, eldest daughter of Walter, late lord Bellew, by the right honourable Frances Arabella Bellew, alias Wentworth, eldest daughter of the right honourable Sir William Wentworth, and sister to the present earl of Strafford, by whom he has issue living two daughters, viz. Frances Arabella the eldest, and Ann the youngest,

THE PEDIGREE OF THE DAILRIADA IN
SCOTLAND.

CONSTANTIN, son of	of
Coilein, son of	Aongus Buidhneach, son of
Dubh, son of	Feidhlim Roinic, son of
Maolcolm, son of	Ceann Cormac, son of
Constantin, son of	Struthluaithe, son of
Kennedy, son of	Fidhfeige, son of
Ailpin, son of	Eaguir Chirr. son of
Eachach, son of	Eochaidh Andoith, son of
Aodha Fionn, son of	Fiachadh Cathmhaoil, son of
Damanguirt, son of	Foirdeid, son of
Feargus, son of	Eirc, son of
Niseamair, son of	Eochaidh Riada, son of
Eirc, son of	Fiacha Fearnara; son of
Eochaidh Munramhar, son of	Aongus Tuirmheach Teamh-
Aongus Firt, son of	rach, son of
Feidhlimidh Aialingtheach, son	Eochaidh Foltleathan,
Vide O'Neill's pedigree,	

Of the noble families of Leinster descended from Laogaire Lorch, son of Ugaine More, of the posterity of Heremon, we will begin with the Cavanaghs, though not the eldest of Cathaoir More's posterity, but because there were more kings in Leinster of their direct line, than any of the rest.

THE PEDIGREE OF MAC MOROUGH.

MOROUGH, son of	Mortough, son of
Donall Spaineach, son of	Donall Caomhanach. (From
Donogh, son of	this Donall the noble family
Charles Carrach, son of	of the Cavanaghs descended;
Mortough, son of	the said Donall had two bro-
Art Boye, son of	thers, viz Eamon and Art;
Donall Riabhach, son of	This Art was put to death
Gearald, son of	by Roderic O Connor, and
Art Oge, son of	left no issue; from Eamon
Art More, son of	descended the Cinsealachs,
Mortough, from whose brother	famous for several worthy
Arthur sprang Sliocht Diar-	merits,) son of
muda Lamhdearg, viz. Mo-	Diarmuid na Ngall, (from
rough Mac Bryen with his	whose brother Morough na
descendants; son of	Ngaidhil sprang Mac Dai-
Maurice, son of	bith More,) son of

Donogh, son of
 Morough Maoinambo, son of
 Diarmuid, son of
 Donall, son of
 Ceallach, son of
 Cionaoith, son of
 Cairbre, son of
 Diarmuid, son of
 Aodha, son of
 Ragallach, son of
 Oncon, son of
 Faolchon, son of
 Paolain, son of
 Siolain, son of
 Eogan Caoch, son of
 Nathi, from whom the O Ry-
 ons descended, a sept most free
 and hospitable; son of
 Criomhthan, son of
 Eana Cinsealach, from whose
 son Feidhlim sprang the no-
 ble families of the O Mur-
 phy and O Dowling; and
 from the said Eana's brother
 sprang the noble families of
 the Byrns and Tools, in
 Irish O Broin and O Tua-
 thal; son of
 Brensal Beallach, son of
 Fiachadh Baiceada, who was
 the youngest of all Cathaoir
 More's sons, from whom
 sprang O Duffy, son of
 Cathaoir More, (from whose
 eldest son, viz. Rossa Failge,
 sprang the noble family of O
 Connor Falie; and from O
 Connor Falie sprang the fa-
 mous families of O Duin,
 in English Dun, and O
 Dempsey, lords of Clanma-
 lier; of the same race or
 line sprang O Brannain, O
 Riagain in Leinster, Mac
 Colgáin, Clan Carbury, O
 Moalehiarsain, O Bearra of
 Leachach, O Hartaich, and

one of the families of O
 Floinn, &c. From Daire
 Barrach, another son of Ca-
 thaoir More, sprang O Gor-
 main, O Moony, in Irish O
 Maonaigh, Muillin, in Irish
 O Maolain; from Cuchorb,
 another son of Cathaoir
 More, sprang O Feadhail of
 Forthuath, son of
 Feidhlim Fíorurglas, son of
 Cormac Gealtagaioith, son of
 Niadhchorb, son of
 Conchorb, (from whose son
 Cairbre Clutheachair sprang
 the honourable family of O
 Dwire, kings of Cairbry,
 Coillnámánach, &c. &c. and
 from him also sprang O
 Donagain Araighe,) son of
 Connor Abradhruadh, son of
 Finfileadh, son of
 Rosa Roe, son of
 Nuadha Neacht; (this Nuad-
 ha had three sons, viz. Fear-
 gus Fairge, the ancestor;
 Baoisgine, from whom sprang
 Cumhall, the father of Fíonn,
 the general of all the trained
 bands of Ireland, called Fi-
 ana Eirion. Báine, the king
 of England's daughter, was
 mother to Cumhall, and of
 Feidhlim Reachtmair,) son
 of
 Seadhna Siobhach, son of
 Luighdheach Loithfinn, son of
 Breasal Breac. (From this Bre-
 asal's son Cónla sprang the
 noble family of the Fitz Pa-
 tricks, in Irish Mac Giolla
 Phadruig, kings of Ossery),
 son of
 Fiachadh Faobhrí, son of
 Oiliolla Glas, son of
 Fiachadh Foghlás, son of
 Nuadhátt, Follamhuin son of

Allóit, son of
Art, son of
Modha Art, son of
Crimhthan Cosgrach, son of
Feidhlime Fortruinn, son of
Feargus Fortamhuil, son of
Breasal Breogamhuin, son of

Aongus Follamhuin, son of
Oiliolla Breachain, son of
Labhra Loingseach, son of
Oiliolla Aine, son of
Laogaire Lorck, son of
Ugaine More.

Vide O'Neill's pedigree.

THE GENEALOGY OF MAURICE O CONNOR
FALIE, ESQ.

DONOGH and Maurice O Connor, Esqrs. the sons of Coll, son of

John O Connor, son of

Donough, son of

John, son of

Donough, son of

John, son of

Diarmuid, son of

Charles, from whose brother
Turlough sprang the noble
family of Teige an Erolthin,
&c. son of

Conn, son of

Calbhach, son of

Morough, son of

Mortough, son of

Mortough, son of

Mortough, son of

Maolmordha, son of

Mortough, son of

Donough, son of

Conaifne, son of

Mortough, son of

Congalach, son of

Dunsleibhe, son of

Brogarbhan, son of

Connor, son of

Congalach, son of

Finn, son of

Maolmordha, son of

Connor, son of

Flapagan, son of

Cionnfhaoith, son of

Mugruim, son of

Floin da Chongal, son of

Diomusach, son of

Congalach, son of

Foranan, son of

Maolmhaigh, son of

Cathal, son of

Braidhe, son of

Eogan, son of

Nathi, son of

Rosa Failge, son of

Cathaoir More, monarch of

Ireland, son of

Feidhlime Fierurglas, son of

Cormac Gealtagaoith, son of

Niadhchorb, son of

Conchorb, son of

Modchorb, son of

Connor Abradhruadh, son of

Finnfileadh, son of

Rosa Roe, son of

Nuadha Neacht, son of

Seadhna Siobhbhach, son of

Luighdheach Loithfinn, son of

Breasal Breac, son of

Fiachadh Faobhric, son of

Oiliolla Glas, son of

Fiachadh Foghlas, son of

Nuadhath Follamhuin, son of

Alloit, son of

Art, son of

Modha Art, son of

Crimhthan Cosgrach, son of

Feidhlime Fortuinn, son of

Feargus Fortamhuil, son of

Breasal Breogamhuin, son of

Aongus Follamhuin, son of

Oiliolla Breachain, son of

Labhra Loingseach, son of

Oiliolla Aine, son of

Laogaire Lorck, son of
Ugaine More, monarch of Ire-

land, and ancestor to all the
royal race of Heremon.

THE PEDIGREE OF THE FITZ PATRICKS, KINGS OF OSSERY.

BRYEN, son of
Teige, son of
Florence, son of
Bryen, son of
Bryen, son of
John, son of
Florence na cul Choille, son of
Florence; son of
Donall Dubh, son of
Florence Bacach, son of
Donall More, son of
Moigh e Laighis, son of
Donall Clanach, son of
Sgaunlan, son of
Giolla Padruig, from whom
Mac Giolla Phadruig took
the name of Fitz Patrick;
son of

Donough, son of
Ceallach, son of
Carroll, from whose son Bryen
sprang the valiant family of
O Breanan Jobh Duach,
and Clan Oisdighin; son of

Dongaile, son of
Anamchaidh, son of
Concearna, son of
Faolan, son of
Croanmaol, son of
Ronan Rieghfhlaitha, son of
Colman More, son of
Bigne Caoch, son of
Laignhig Faoiligh; son of
Scanlan More, son of
Cinnsiolach, son of
Roman Duach, son of
Conull, son of
Cairbre, son of
Neadhbuaín, son of
Eochaidh Lamhdhiott, son of
Aingidhe, son of
Laogaire Bearnbuadh, one of

the stoutest heroes of his
time, son of
Aengus Ossery, son of
Criomhthan, son of
Eirc, son of
Eana, son of
Oiliolla, son of
Luigheach, son of
Labhra, son of
Carthan, son of
Nuadhath, son of
Conla, (from whom sprung the
following surnames, accord-
ing to the poem that begins
with these words, "Naas na
Riogh Riogha na ttulach,"
viz. Muintir Baoithin, Mu-
inter Duineambla, Muintir
Osain, Muintir Mairinain,
Muintir Tuachair, Muintir
Chrithin, Muintir Dhulb-
ain, Muintir Lionaig, Mu-
inter Urgusa, Muintir Chre-
admachain, the Nunanes, the
Muineaghans, a sept of the
Breens, the Cobhraoi, and
several others, &c.) son of

Breasal Breac, son of
Fiachadh Faobhrich, son of
Olliolla Glas, son of
Fiachadh Foghlás, son of
Nuadhath Follamhuin, son of
Alloit, son of
Art, son of
Modha Art, son of
Criomhthan Cosgrach, son of
Feidhlime Fortruinn, son of
Feargus Fortamhuil, son of
Breasal Breogamhuin, son of
Aongus Follamhuin, son of
Oiliolla Breachain, son of
Labhradh Loingseach, son of

Oiliolla Aine, son of Ugaine More.

Laogaire Lorck, son of

Vide O Neill's pedigree.

THE GENEALOGY OF O DWYRE.

PHILIP, son of
Anthony, son of
Diarmuid, son of
Thomas, son of
Connor, son of
Thomas, son of
Thomas, son of
Giolla na Naomh, son of
Giolla na Naomh, son of
Loghlin, son of
Giolla na Naomh, son of
Lorcan, son of
Ceallaig, son of
Giolla na Naomh, son of
Ceallaig, son of
Lorcan, son of
Aodh, son of
Donough, son of
Lorcan, son of
Dwyre, (from whom O Dwyre
took the name,) son of
Spiolain, son of
Suibhne, son of
Dunchadh, son of
Duadhfhlaith, son of

Collan, son of
Colman, son of
Crath, son of
Roger, son of
Griollan, son of
Lubna, son of
Lughna, son of
Muiriny, son of
Fionnchadha, son of
Firrath, son of
Firrudearg, son of
Firine, son of
Luigheach, son of
Airimbair, son of
Cairbre Cluitheachair, son of
Conchorb, son of
Modhchorb, son of
Connor Abradrudh, son of
Finfileadh, son of
Rosa Roe, son of
Nuadha Neacht, son of
Seadhna Siothbhach, son of
Luighdheach Loithfinn, son of
Breasal Breac.

Vide Fitz Patrick's pedigree.

THE PEDIGREE OF O HEIDERSGOIL;

In which we insert all the noble families that sprang from Ith,
son of Breogan; which Ith was uncle to king Milesius.

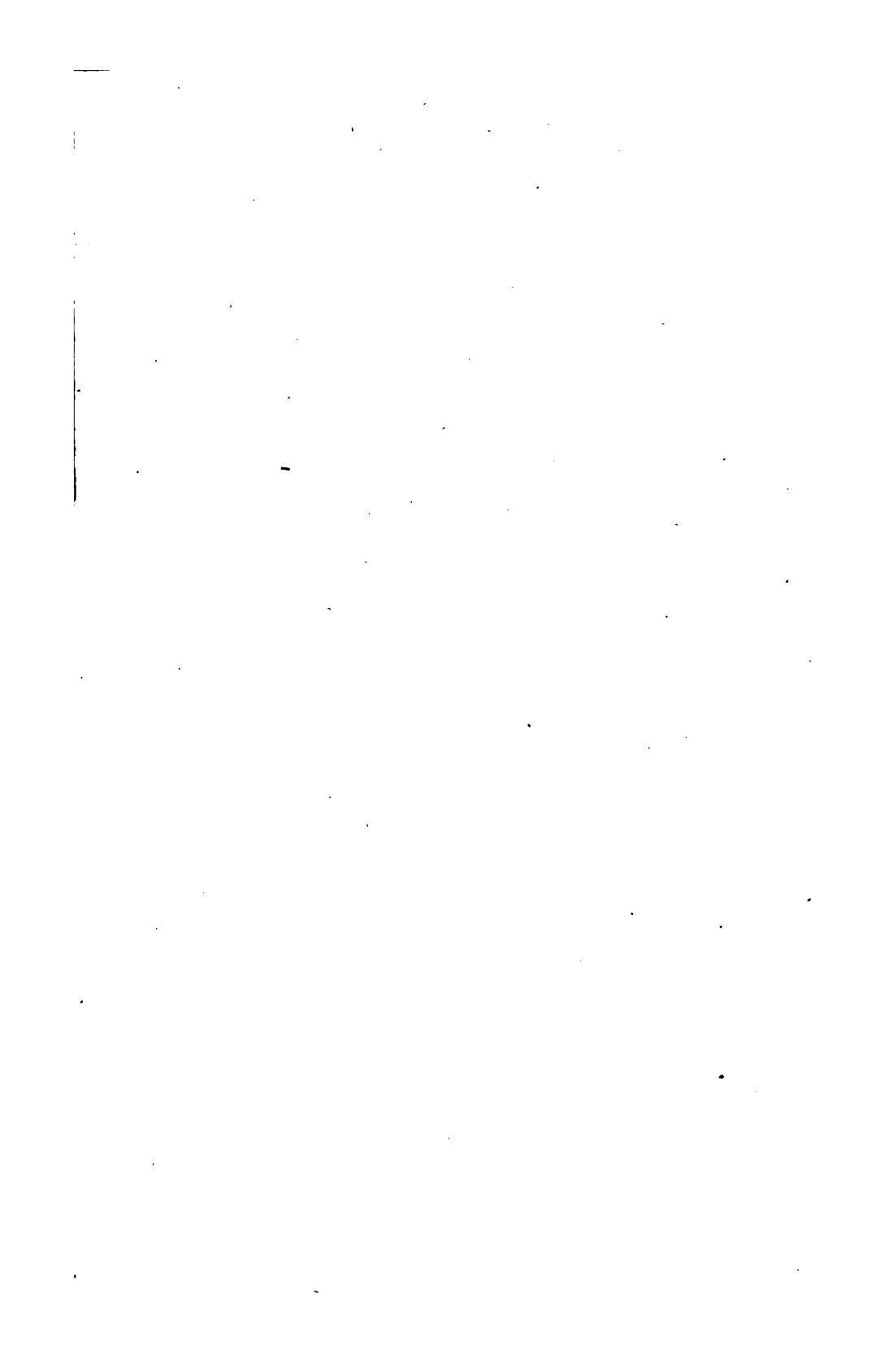
FLORENCE, son of
Connor, son of
Connor, son of
Florence, son of
Mac Con, son of
Mac Con, son of
Donough, son of
Magh Crath, son of
Donough More, son of
Fothadh, son of
Finn, son of
Mac Con, son of

Fothadh, son of
Heidersgoil, from whom O
Heidersgoil took the name,
son of
Finn, son of
Nuadhath, son of
Dungoile, son of
Maoltuile, son of
Dungusa, son of
Aongus, son of
Foluchta, son of
Flanain, son of

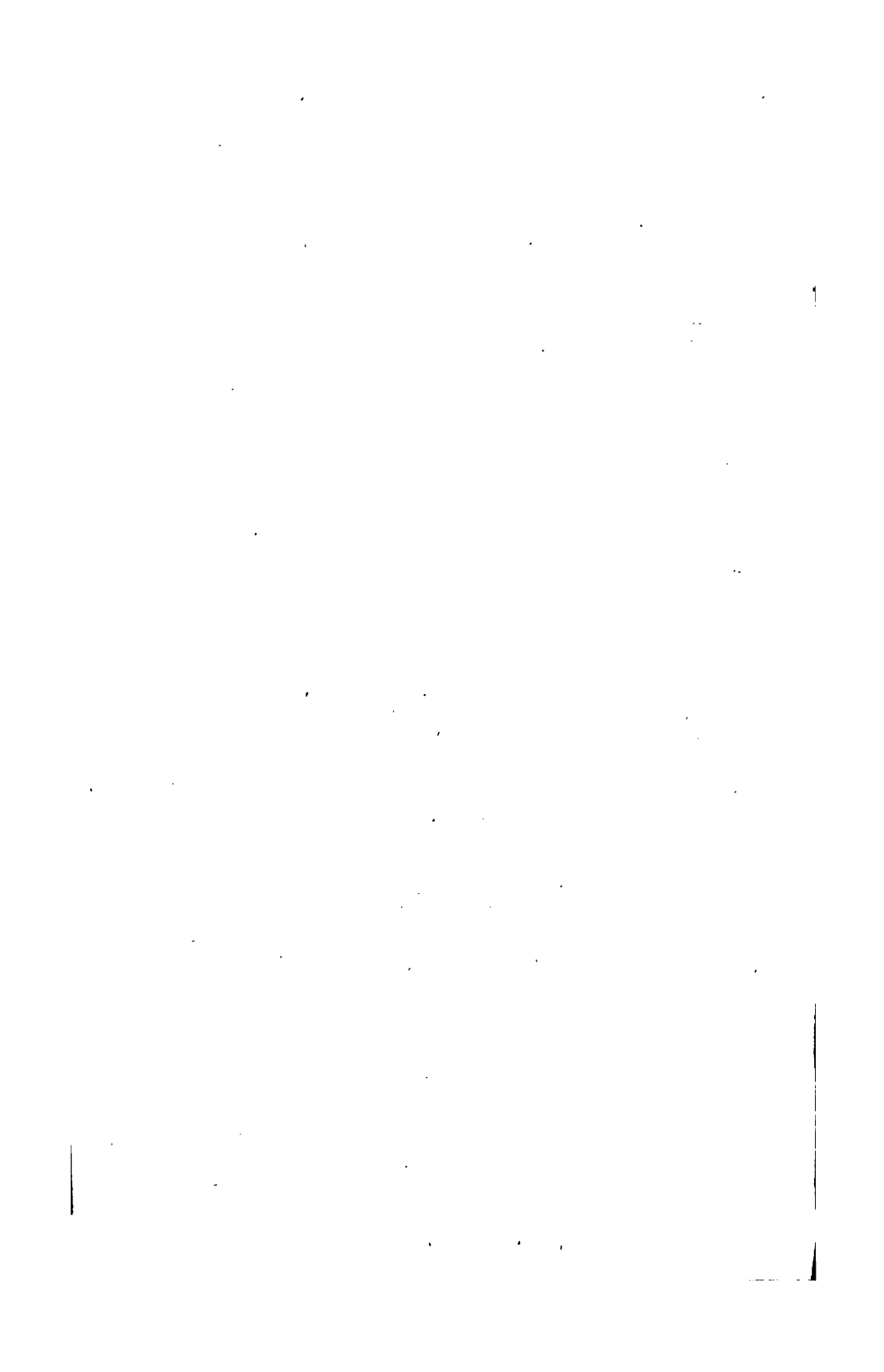
Nathi, son of
 Aongus, son of
 Branuimh, son of
 Heidersgeoil, son of
 Cobhain, son of
 Cobrain, son of
 Flannain, son of
 Mac Con, son of
 Macniadh, son of
 Luidhesch, son of
 Daire Fiuilline, son of
 Eadamhrach, son of
 Deaghadh Dearg, son of
 Deirgthine, son of
 Nuadhach Airgtheach, son of
 Luchtaine, son of
 Logha Feidhlig, son of
 Osa, son of
 Sin, son of

Maithain, son of
 Logha, son of
 Eadachain, son of
 Maí, son of
 Luigheach, son of
 Ith, son of
 Breogan. This Breogan was
 king of Spain, and was the
 grandfather of king Mile-
 sius. From Luigheach, the
 son of Ith, descended Mac
 Amluidhe, Callruidhe, Mac
 Flanshuidhe of Dartruidhe,
 O Cobhthaig, O Carnin
 Mac Aillin in Scotland,
 from whom O Hailinan, O
 Floin Arda, O Baire Arran,
 &c. from Mac Aillin sprang
 O Pathaidh, &c.

FINIS.







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